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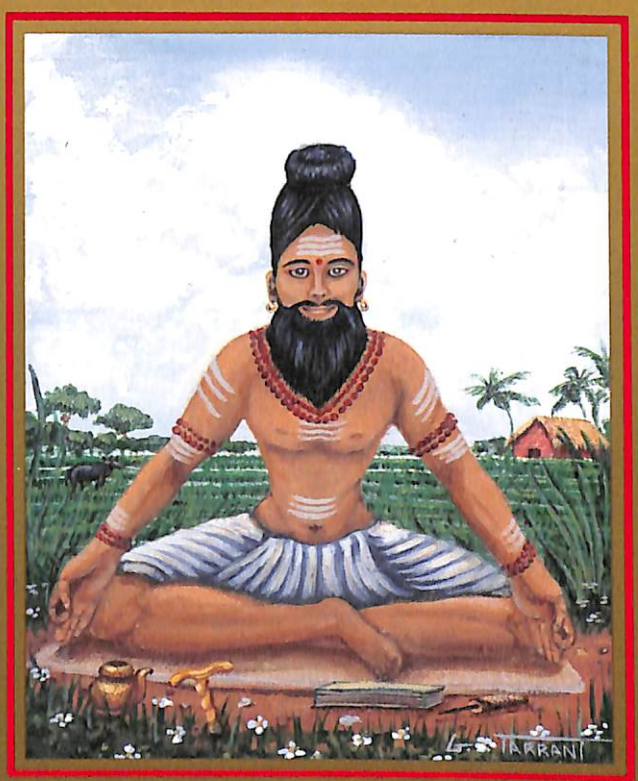
THIRUMANDIRAM

A CLASSIC OF YOGA AND TANTRA



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BY SIDDHAR THIRUMOOLAR

VOL. 2

ENGLISH TRANSLATION AND NOTES
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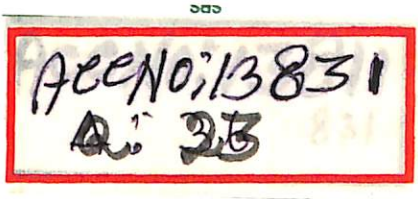
A Classic of Yoga and Tantra

by Siddhar Thirumoolar

SECOND BOOK



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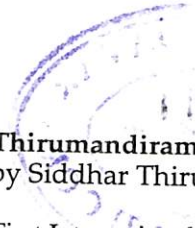

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by Siddhar Thirumoolar

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TANTRA FOUR

Having revealed in the preceding Tantra the technique of kundalini yoga that climaxes in chandra yoga, Tirumular proceeds to expound the secrets of mantra and yantra. The exposition of the secrets of mantra and yantra belong to the realm of Siva yoga, as distinquished from kundalini yoga expounded previously.

Mantra is the sound-body of a Devata, and *yantra* is its diagramatic representation. The primal mantra is *ajapa*—that which is not chanted. As we breathe in, we make the subtle sound 'sah;' and as we breathe out, the suble sound of 'ham.' These two constitute the ajapa mantra, 'Soham' or 'Hamsa', as it becomes inverted by continuous repetition. The mute chanting of this unchanted mantra requires no special effort. Soham is, however, equated with the *Pranava mantra*, 'Aum.' Aum consists of three letters,'A,' 'U' and 'M.' But as the three letters are always evoked together as Aum, it is also known as the One Letter mantra.

Mular treats Om (instead of the natural hamsa) as the Ajapa. In Sanskrit, ordinarily Om is treated as a mono-syllable; but as Panini has pointed out, the combination of 'a' and 'u' in this word, as an exception to the general rule, is to be pronounced 'au' a diphthong. This is the general rule in the Tamil language.

Ajapa: 'The breath of every person in entering makes the sound of 'sah' and in coming out that of 'ham.' These two sounds make 'Soham'—'I and He'—or 'Hamsah,' meaning 'the great swan.' Throughout a day and a night there are 21,600 such respirations (that is 15 per minute). Every living being (*jiva*) performs this *japa* (repetition) unconsciously, but constantly. This is called *Ajapa Gayatri*. This *ajapa-japa* is performed in three places—in the muladhara, anahata and ajna....All jivas are constantly and unconsciously reciting this ajapa mantra, only for a fixed number of times every day. But a yogin should recite this consciously and count the numbers. By doubling the number of ajapa (that is by 30 respirations per minute) the state of *manonmani* (fixedness of mind) is attained. There are no regular rechakas and purakas in this process." Vide *Gheranda Samhita*, V 84-96, quoted in *Hatha Yoga*, by Theos Bernard, pp. 55, 56 n.

1. AJAPA

The term *'ajapa'* "refers to a special form of effortless meditation. The sounds 'ham' and 'sah' processed by the movements of the breath themselves constitute the mantra and hence there is no need of muttering anything..." N.N. Bhattacharyya, *History of the Tantric Religion*, p. 403

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884. The One-Letter Mantra of Our Lord

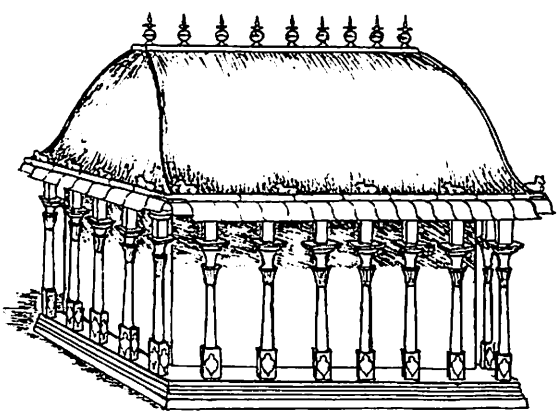
I praise, I laud,
Jnana that is our Refuge;
I adore the Holy Feet of the Lord,
Constant in my thought;
I expound Siva Yoga;
Hearken you!
I chant the One Letter, Aum
Dear to our Lord.

885. Letters A, U and M

By One Letter, A, He all worlds became;
and Sakti;
By Three Letters (A, U and M), He the Light became;
By Letter M was Maya ushered in.

886. Glory of Chidambaram[1]

Chitambalam is where Devas reside,
Chitambalam is where Devas reside,
Thiru Ambalam is where Devas reside,
The Sabha of the South is where Devas reside.



[1] The word *'Chidambaram'* is of Sanskrit origin, and is made up of two words *'cit'* (meaning mind, or thought) and *'ambaram'* (meaning sky or space). Hence the word would mean Infinite Mind or the Divine itself. As Mular himself has pointed out in various passages, Siva's dance appeared first as a mental vision in the mind of siddhars. The temple at Chidambaram (in Tamil *'chidambalam'*) was apparently earlier merely a gathering place of Siddhars under a 'bodhi tree', before a temple was built there, and a dancing figure of Nataraja was placed there. Refer also to Verse 891 and the notes thereon.
Mular refers to the dance of Siva in Chidambaram as "Tandava".

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887. Dances in the Golden Temple

In the Golden Temple is the Athudha (Wonder) Dance.
In the Golden Temple is the Ananda (Bliss) Dance.
In the Golden Temple is the Anavarata (Eternal) Dance,
In the Golden Temple is the Pralaya (Deluge) Dance.
In the Golden Temple is the Samhara (Dissolution) Dance.

888. One Letter Aum is Divine Dance

That which became Tandava Dance is One Letter Aum
That which became Tandava is Grace-act of Lord
He who performed Tandava is One Being Uncreated
In the Golden Hall is Tandava Dance.

889. God is Letter A and U

He is the Cosmic Light
He is Tattvas all;
He stands as Letters A and U
He is the Light Divine for Tattva Dance;
He is for Himself the Support All.

890. Variations of Namasivaya

He is the Uncreated Lord, Para Para Great for worlds
In the Sphere of Muladhara He stands as Na-Ma-Si-Va-Ya
In the Sphere of Fire He stands as Na-Ma-Si-Va-Ya
In the Sphere beyond (Sun) He stands Va-Si-Ya
In the Sphere of yoga (Moon) He stands as Va-Si.

891. Letters A and U are Si and Va[1]

Letters A and U are Si (Siva) and Va (Sakti)
They supreme are;
They are space; beyond reach of thought
They are Spaces Vast, of Intelligence Supreme.
Where He His Holy dance performs;
Letters A and U are Refuge Finale and Joy Eternal.

892. Letters Three—Si Va Ya

Letters Si Va Ya are bliss perpetual;
Letters Si and Ya are Jnana:
Si-Va-Ya is unalloyed joy;

---

[1] Here, and in following verses, an attempt is made to link the Om mantra with Sivaya in various ways. It is to be noted that, in the third line of this verse, Siva's dance is said to have been enacted in 'Spaces vast, of Intelligence Supreme'.

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Not many know this,
They who realizes this in Joy
Will Him behold in Dance-Joyous (Ananda).

893. Letters Two—A and U Became Five Letters

A and U are Letters Two,
All men of vast knowledge chant;
They are Letters Two
Into One and Five Letters resolve:
In them merge
The Tandava Dance of Dissolution;
In Muladhara Triangle they are,
Ascending high to Adharas rest.

894. Letters A and U are the Agamic Mantra

They are the Sadasiva;
They are the Agamas imperishable;
They are the Godly Goal,
They are the shady Mastwood Tree where bees indwell
They are the dance Holy;
They are the Agamic teachings divine,
They are the Immaculate Purity
Of the Divine Dance Hall.

895. Letters of Engrossing Purity

The Letters Pure are the Agamas;
The Letters Pure are Pati, Pasu, Pasa;
The Letters Pure are Grace that is Bliss;
The Letters Pure are Egoity, Maya and Desire;
The Letters Pure are site of Divine Dance.

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896. Lord is All

Himself as His Lord stands;
Himself as His Mountain stands;
Himself as Pervasive Himself stands;
Himself He stands,
As Lord that is Himself.

897. The Lord is Supreme

He is the Lord who stood dancing eternal;
He is the Lord who the holy one is;
He is the Lord who unfolds Jnana's honey-laden Flower;
He is the Lord whose Feet are holy beyond peer.

898. Letters A and U are Feet of Lord

The peerless Feet of Lord are Letters A and U
The peerless Feet of Lord are Letters Two and Five;
The peerless Feet of Lord are Letters Fifty and One
The peerless Feet are mantras seven times thousand.
Letters eight: The five letters of
Panchakshara and those Bijaksharas.

899. The Two Became Several

The Seven Thousand mantras became Fifty
And then into the Seven with endings diverse,
Thus of the Seven Thousand mantras chanted,
That are beyond thought,
Have as vital the Seven and Two in the ultimate.

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900. All Mantras Contained in Two Letter Mantra

Seven Thousand mantras there exist:
But none, of this potent divine;
This the mantra that is Siva's Holy Form;
And all mantra is in this contained.

901. Letters A and U are Tattva Dance

He is unto Himself in His Dance:
He stands as A and U;
He is the One for Mayaic Dance of Tattvas;
He dances the Dance, peerless here below.

902. The Dance Transforms Jiva Into Siva

The Dance in Letters Two
It is the Dance joyous;
It is the Dance of dissolution;
It is the Dance that leads to bliss;
It is the Dance that is Siva Linga
It is the alchemy that transforms
The coppery Jiva into golden Siva.

903. Sivaya Nama Purifies and Transforms Jiva

Chant "Sivaya Nama,"
Copper turns into gold;
The Chit Para there exists,
Turns copper into gold
Chant "Srim" and "Krim,"
Copper turns into gold;
The Holy Temple alchemises
Copper into gold.

904. How Tiru Ambala Chakra is Formed

Fashion Tiruvambala Chakra thus:
Draw six lines each, vertical and horizontal,
Thus form squares twenty and five,
And in each inscribing Letters Five
Meditate continuous.

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905. Chant Sivaya Nama and Behold Dance

This the way to chant:
"Sivaya Nama, Sivaya Nama;"
If you chant that way,
No more birth will be;
With Lord's Grace.
You shall behold the Eternal Dance;
And copper (that is Jiva) turns into gold (that is Siva).

906. Chant Sivaya Nama in Silence

This mantra is golden;
Chant it not loud,
Just say it;
Your body glows red,
If you take it in slow,
As you breath in,
Your body becomes gold;
And in time,
Shall you behold the Golden Feet of the Lord.

907. Chant Sivaya Nama and Behold Golden Feet

You shall behold the Golden Feet,
You shall have children noble;
In the name of that Golden Feet I say,
The copper that is Jiva,
Will become gold that is Siva;
And as you behold the Golden Feet,
You too shall His Form assume;
Centre the mantra in your thoughts,
And witness the great Dance of Golden Feet.

908. Chant Sivaya Nama and Attain Siddhis

You may easy transmigrate into any body;
The goodly Sakti will your companion be;
If you chant the mantra,
The fiery snake of Pasa will leave you:
That mantra is the secret of the Holy Dance,
Chant it unceasingly.

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909. Chant Sivaya Nama and Enjoy Bliss of Shiva

It is the Sukshma (Subtle) mantra;
Chant it eight thousand times;
You shall see the (Sushumna) Path Subtle,
You may enjoy the bliss of Siva
That is subtlest of all.

910. Sivaya Nama are of the Life-Vowels Five and Seminal Sounds Five

"One the Supreme Bliss,
One the Supreme Bliss,"
Thus chant the mantra
You shall have Bliss;
Bliss has its source in Letters Five;
A-I-U-E and-Aum the life vowels they are;
They become the Five Letter mantra
And joy that is within joy;
Bliss lies in the seed-letters Five;
Hum-Hrim-Ham-Ksham-Am, are they.

911. Two Letters Become Five Letters

The Two Letter mantra is Body of Lord
Chant it inarticulate;
As the Two suffuse your body,
You stand transformed;
The Two Letters that are Lord's Corpus
Become Five Letters that is Jiva;
U-A-I-E-O
The Two Letters that are Lord's Corpus
Become the Five Letters that is Siva Dance
I-O-U-A-E.

912. Dance Vowels Become Five Letter Mantra

The Dance Si Va Ya Na Ma
The Dance-Letters I, U, A, E and O(m) become Sivaya Nama
The Dance-Letters I, U, A, E and O(m) become Si Va Ya Nama
The Dance-Letters I, U, A, E and O(m) become
Namasivaya, the goal supreme.

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913. The Dance of Ruby

He danced as One, alone
He danced as Two, with Sakti
He danced as several, all life in;
He danced in Three, Sun, Moon and Fire;
He danced in Seven, the worlds that are;
He danced on one Foot;
He danced in Saktis Nine;
He danced in arena that is Space;
He danced the Dance of Ruby.

2. THIRU AMBALA CHAKRA

The following mantras give a detailed exposition on the configuration of this chakra (ideogram—the yantras are referred to as "chakras" here). While commentators widely differ in their interpretation of these mantras, an ideogram into which much research has gone is one attempted by Sri C. Varadara in his book, *Tirumantira Neri*, (Tamil), pp. 111-115.

Tirumular previously expounded the truth of the ajapa mantra, 'soham.' that becomes Aum, which, in turn, becomes A and U; and again, in turn Si and Va. 'Si' and 'Va' expanded into the Five-Lettered mantra, Sivayanama, and further on into the 51 letters of the Sanskrit alphabet. He now proceeds to reveal the yantra or the diagrammatic representation of the *Panchakshara* (Five-Lettered) mantra. He calls this the *Tiruambala Chakra*, or the yantra for the Divine Dance Arena.

The Tiruambala Chakra seems to be a cluster of several Chakras. Its several variations are represented in different diagrams. (These are given in the notes appended.) Tirumular also lays down the rules for chanting the bija mantras, and expounds on their esoteric significance.

There is a diagram with 121 chambers filled by the mantra, Sivayanama. This is called the *Sivaya Nama Chakra*. There is another Chakra dedicated to the mantra, Hara Hara. The significance of the letter, Si, and the letter, Aum, are explained. This is the *Hara Hara Chakra*.

The Five-Letter mantra has both *sthula* (manifest) and *sukshma* (subtle) aspects. The manifest Panchakshara is 'Namasivaya.' The subtle Panchakshara is 'Sivayanama.' Thus the same mantra is both manifest and subtle. This is represented in a Chakra—the *Panchakshara Chakra*.

There is also a yantra for the Siva mantra, 'Siva.' This is called the *Siva Chakra*. There is yet another Chakra of 48 squares in which the six letters, Aum Namasivaya, are distributed. This seems to be a variation of the Siva Chakra. The six letters are the quintessence of the six faiths. This is the Six Letter Chakra. *Umapathi Chakra* is formed by drawing eight vertical lines and eight horizontal lines, and filling the chambers with the Five-Letter mantra.

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Tirumular winds up his exposition of the Tiruambala Chakra by describing six other Chakras, whose worship by incantation of appropriate mantras, confers certain earthly powers. These are:

Sthambana Chakra—renders enemies powerless;
Mohana Chakra—gives the power of fascination;
Ucchatana Chakra—confers the power to exorcize;
Marana Chakra—renders the destruction and death of enemies;
Vasiya Chakra—confers the powers of seduction; and,
Akarshana Chakra—confers the power of placing men and things under the will and desire of the sadhakas.

These six chakras, although designed for worldly ends, are yet based on the mantra Aum, with its incantation and ritual variations.

914. How to Form the Chakra

Draw twelve vertical lines and cross them
With twelve horizontal lines
Thus are formed Hundred and twenty one squares,
In this chakra the Lord dances.

915. The Configuration of the 121 Lettered Chakra Diagram

In his own Letter "Si" He abides;
The four letters conjoint are great Letters of His name
On the four sides of His Chakra are His own Five letters
In the One letter He abides is Hara's mantra too.

916. Say "Hara Hara" and End Birth Cycle

Say "Hara Hara,"
Nothing formidable to you; .
They who know not this,
Say not "Hara Hara;"
Say "Hara Hara,"
And you shall a Celestial be;
Say "Hara Hara,"
You shall no more birth know.

917. The Significance of Letter "Si" in the Chakra

In the eight directions is the letter "Si" in the Chakra
From that One Letter in places eight
Arose the Five Gods,
And the Saktis Nine,
And the Bindu and Nada;
Thus flourishes the Mantra, the Word Pure.

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918. Significance of Letter Om

They know not how the Lord
Became conjoint with Her,
Who, on the blooming lotus sits;
They who chant the letter aspirated "O"
Conjoint with the letter unaspirated "m"
May well preserve their life ever.

919. The Five Letters Manifest (Sthula) and Subtle (Sukshma)

The Panchakshara (Five Letters) is the Lord's Abode.
That Panchakshara Manifest (is Namasivaya)
That Subtle is Sivayanama
Thus is He in that Mantra,
Manifest and Subtle.

920. Letter Ma Central in Chakra With 25 Chambers

That Chakra is with six by six lines formed,
The lines inside are five by five
Thus in all into five and twenty chambers divided;
In Centre of these is Letter Ma.

921. The Yantra of Six Letters Om Na Ma Si Va Ya

Inscribe Letter 'Ma' in centre
Above it describe Letter 'Va'
Surround the two by Letter 'O'
Split them in Centre vertically by letter U
Place Letter 'Ya' on top,
Fix letter 'Si' on both sides,
That they look like eyes two,
The Letters 'Na' and 'A' to form the diagram's feet two.

922. A Variation of the Six-Letter Yantra

Describe Letter Pranava (OM)
In the Centre top place 'Si'
On sides two place letters 'Va' and 'Ya'
Inside inscribe Na Ma Si Va Ya
On the outer round figure Letters Si Va Ya Na Ma.

923. How the Five Letters are Filled in the 25-Chamber Chakra

In the row on top of Chakra
Write Si Va Ya Na Ma;
In the squares on row next
Fill Ma Si Va Ya Na
In the row third write Na Ma Si Va Ya

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Still below comes Letters in order Ya Na Ma Si Va
In the squares last are Letters Va Ya Na Ma Si;
Thus do you fill squares in Chakra
With 'Si' to begin and 'Si' to end.[1]

924. How the 51-Letter Chakra is Formed

In Chambers five and twenty
Enclose letters fifty,two in each;
With letter "A" to begin
And final letter "Ksha" to end[2];
These with thc one letter Om;
Fifty and one in all,the letter fill,
In Chakra's chambers five and twenty.

925. The Yantra for the Mantra Om Hari Hara

At the outer circle describe Hara Hara,
In the inner circle describe Hari Hari,
In the innermost centre place Om, the Ajapa,
Mark the ends of circle by Trident sign.[3]

926. Yantra Representing Lord's Abode

Inscribe Bija mantra Hrim
Above each trident sign;
That surrounds the diagram Om
Write Letters Five
In the space betwixt trident signs;
The Chakra thus formed,
Indeed, is Lord's Abode.

927. The Yantra for Mula Chakra

In the Centre inscribe our name Mula, that is Om,
Surround it in circles two concentric,
In the space between the circles two
Inscribe the Letters Five,
A, I, U, E, and O
That denote the Five Letters
Si, Va, Ya, Na, Ma.

---

[1] *Tiru Ambala Chakra* (ix). See Mantra 905 above—the difference is that here there are only two horizontal lines.
[2] *Tiru Ambala Chakra* (x). The reference to letter "Ksha" makes it clear that Mular has the Sanskrit letters in mind. "A" to "Ksha" makes fifty one letters in all, says Mular, which would correspond to the Sanskrit system in one manner of counting, for there is great flexibility in enumerating the letters in that language, ranging from 49 to 61.
[3] *Tiru Ambala Chakra* (xi)

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928. How to Fill in the Mula Chakra

This the Mula Chakra famed,
In space between circles two
Fill entire with Letters Five stated,
Then does Chakra its loveliness take.

929. How to Chant Mula Chakra

As you describe Chakra of this mantra (Om)
The Lord as Guru will instruct you
The way to meditate on it, clear;
Anterior to chanting this mantra
Were the seed-mantras that pertains
To Wind, Water, Fire, Earth and Sky
Yam, Vam, Ram, Lam, and Ham.[1]

930. Sum Sauh Sivaya Nama

Conjoin the sixth letter U
To the forty-eighth letter S(a)
And Bindu letter M(.)
To form the syllable Sum;
In similar fashion
Conjoin the fourteenth letter Au to S(a)
Add Nada letter Ah(:)
To form the syllable Sauh;
Chant them Si Va Ya Na Ma to follow;
Thus when you chant the mantra, full formed
As Sum Sauh Si Va Ya Na Ma,
The triple Pasas in distress howling
Take to their heels, away, away.

931. Siva and Sakti Interchange Their Bija Mantra States

The Lord is seated in His Consort's Letter (Sauh)
The Mother is seated in Her Lord's Letter (Hum)
When thus the Two are in amity seated
The holy beings comprehend the meaning inner.

---

[1] Mular connects the pancakshara with the five elements and their corresponding bija mantras in Tantrism. (These latter are nasalized forms of the letters Y, R, L, V and Ha.)

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932. Linga Chakra

Describe Letter "A"
Above it inscribe "Hara"
Further above Place Letter "E",
Then is Linga Form shaped;
Centre your mind on it
And course your breath above,
You shall vision indeed
The Dance of Divine Light.

933. Au and Sau are Mantras of Siva-Sakti Union

There is Letter Hau
There is Letter Sau
In them are comprehended all;
How they entwined are,
None knows;
They who know the mystery of this union
Are indeed blessed
Of both, Sakti and Sadasiva.

934. Panchakshara Chakra

Letter-Five is seat of Nandi
Letter-Five is Holy Mantra
Letter-Five is Divine Chakra
Letter-Five is Lord's abode.

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935. Chant Letter of Dance—Si

How do you see the Dancer?
Many are the ways;
Chant first Letter of Dance (Si),
Thou with Dancer will one in thought be:
That is the way to see the Dancer truly.

936. Chant Om and Rouse Kundalini

Kindle the Fire (Kundalini) where it dormant lies
Chant letter 'na' that is in the chakra
Then the symbolized 'na'
Brings the Lord there.

937. Chant "Ma" of Grace—Sakti

She Herself Grace grants
If upward you lift Kundalini;
She Herself granting Grace
High above in Sahasrara places thee;
There do you chant Her syllable "Ma"
You shall indeed be placed
Like a gem of ray serene.

938. Lord Revealed His First Letter "Si"

The North beamed in radiant light
There stood Lord of Devas (Indra) crowned in diadem bright;
And the Lord revealed His letter "Si"
Sparkling as rays within gem pure,
It beamed aloft for all to see
Unto a light set on mountain top.

939. The Lord is Uncreated

Himself He stands as the Soft Light Uncreated,
Himself He stands as the Vedas Self-Existent,
Chant His uplifting attributes
Himself He reveals,
The Sage Unborn of Vedas.

940. Lord of Vedas in Letter-Five

He, Lord of Vedas, gave us this birth,
That we might the Lord of Vedas become;
The Lord of Vedas stood within Letter-Five;
The Lord of Vedas is Himself Letter-Five.

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941. Five-Letter Form of Siva

His Feet are Letter "Na"
His navel is Letter "Ma"
His shoulders are Letter "Si"
His mouth Letter "Va"
His cranial centre aloft is Letter "Ya"
—Thus Five-Letter Form of Siva is.

942. See Lord in Five-Letter

Of greatness thus are Letters two and three.
And in it as His Radiant Form Nandi shone;
See Him as Letter "OM"
Wide He spreads unto Ocean Vast.

943. Power of Five-Letter Mantra

That Mantra spread everywhere
That Mantra its boon grants to lives all.
Do you chant it appropriate.
All hostility that harasses you shall flee:
It is the Mantra that makes you mighty and strong;
That Mantra do you invoke chanting OM.

944. Vision Divine Dance

Chanting Om
Invoke Holy Nandi;
Chanting "Na"
Kindle Kundalini Fire,
The goal to reach;
Make it blaze;
They who know Him thus
Verily saw Divine dance,
Forever steeped in ecstasy.

945. Fifty-One Letters are Five-Letters Also

In Chakra that is designed
Are Letters Five in places appropriate:
There stands He the ParaPara (the transcendent Reality)
Who the Fifty One Letters fills.

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946. Sivayanama

Inscribe Letters Five Si Va Ya Na Ma;
In the next row place Letters Ya Na Va Si Ma;
Further on place the letters in order thus:
Ma Va Ya Na Si; Si Ya Na Ma Va;
And Va Si Ma Ya Na;
Thus do the Five Letters in Chakra permuted stand.

947. Five Letters are the Five Elements and Five Colours

The Letters that stood thus
Are the Elements Five:
The Letters that stood thus
Are the Colours Five;[1]
If Letters stood in order appropriate
He stood within the Letters, for sure.

948. Chakra Leads to Nandi's Grace

Thus stood Chakra[2];
And thus did it extend,
To the four corners of earth;
And thus did Lord stand in Celestial arena
He, Master of comely Maya Land:
And from Nandi flowed Milk of Grace
As from mother-cow unto calf;
Nandi, who stands high aloft Mount Kailas.

949. Significance of Chakra

Within this Chakra is much good that comes
Within this Chakra are Names Five
This Chakra is Letter-Five of Dancer Divine
This Chakra is where Dance Divine incessant goes on.

---

[1] Letters are said to have colours, perhaps because when used in yantras, they are coloured differently. Usually the colours are white, orange, yellow, green or blue, and black. The Five Letters (Pancakshara) are said to represent the five elements, and are assigned individual colours.

[2] The word *chakra* stands for "a circle used in a variety of senses. In rituals there are different chakra-sadhanas in which male and female aspirants assemble and perform the rites of *Pancamakara*....According to the *Niruttara-tantra*, chakras are of five types, Raja, Maha, Deva, Vira and Pasu The term chakra is also used to denote yantras or mystic diagrams and variously known as *trikona-chakra*, *asthakona-chakra*, and so forth. Again, the term is used to denote different nerve plexuses within the body." N.N. Bhattacharyya, *History of the Tantric Religion*, p. 419.

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950. Yantra for Siva Mantra

In the Space Centre (Eye-brow)
There mark letter "A"
At the top of cranium place letter "U"
Surround with letter "ma"
On its "leg" place Bindu letter "Si"
On its "horn" place Nada letter "Va"
This the Siva Mantra,
You clear shall know.[1]

951. Three ways of Chanting Panchakshara

With "A" and "U" to commence,
And "Si" in centre
(That is, as Om Na Ma Si Va Ya),
With "A" and "U" to commence,
And "Va" and rest aspirating in breath regulated,
(That is, as Om Va Si Ya Na Ma)
With "A" and "U" to commence,
And "Si" and rest in order following,
(That is, as Om Si Va Ya Na Ma)
As you thus chant,
The Primal Lord of "Om" appears,
Rejoicing.

952. Lord is in "Aum" Beyond Adharas

Where Adharas end,
"Aum" is;
There shall you see Lord
Who of Himself reveals:
He is Blemishless.
He is Light Divine.
He is Whole Truth,
He is the Alchemic pill.
Of flawless gold.

953. Chant Aum, Nandi Appears

When with "A", chant "U" simultaneously,
Then does melting Mukti there appear;
When "Ma" I chanted,
With me was "Nandi":
How shall I speak of my Father's greatness!

---

[1] *Tiru Ambala Chakra* (xvii)

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954. Heavenly Letter Ends Birth

The knowledge of Jiva here below
Is like letters written on water;
There is a Letter in heaven
They seek it not;
Who knows that Letter?
They who know it,
Have birth ended.

955. Mukti is When Aum Appears in Garland of Letters Within

Course breath through central Sushumna,
And be in the centre within of the Garland of Letters;
When in the Centre of that garland
The Primal Mantra AUM, Vedas speak of appears,
Then is Mukti, sure indeed.

956. Sakti and Siva are on the Mystic Letter Below the Navel

Below the navel is a great Letter,
The unholy its greatness know not;
Even the Creator (Brahma) knows it not,
There it is Siva with Sakti, in total splendour.

957. Ha(m)sa is Hara's Mantra

"Ha" and "Sa" together form Hara's mantra (Hamsa)
But none know the truth of Hamsa;
When that truth any one knows
He shall know Hamsa as beginingless.

958. The Great Mantra Rises in the Heart

There is a Mantra great
That inside heart's lotus rises;
Its roots lie deep in the navel;
They who know it not, come by it not;
They but prayed at sunset
And with loud noise departed.

959. "Aum" Mantra Sustains Life

"Hamsa" Mantra chanted within
In directions all spreads;
It is the Mantra of life, sustaining breath;
It is the Mantra in the lotus of heart;
When constant chanted,
That Mantra in life's centre
Is verily like a mahout's goad,
That elephantine passions control.

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960. Chant "Om Sivaya Nama"

In formless space rises Nada,
In Sakti of slender waist rises Bindu,
Together they form, OM
With letter "Ya" in centre,
When mantra Si Va Ya Na Ma is incessant chanted,
That mantra (Om Sivaya Nama) spouts Siva Bliss.

961. The Mantra is Oblation to Siva

If Bindu and Nada conjoint reach
The Mystic Moon inside the head,
The heavenly ambrosia wells up,
The Mantra that rises there (AUM)
Is verily the oblation to Siva.

962. Chant Aum and Be Redeemed

They who chant the Six-Letter Mantra (Om Si Va Ya Na Ma)
Are they who truly know;
They who chant not the Six-Lettered Mantra
Are they who know not;
Even they who chant with other letter none,
May with One Letter (AUM) redeemed be.

963. Garland[1] of Fifty-One Letters

With Letter "Aum" are vowels fifteen formed;
To Bindu's luminous letter "A"
Add Nada letter "U"
With rest of letters thirteen,
They fifteen vowels are;
Together with consonants,
The Primal letters are
As Fifty and one reckoned.

964. Sakti Expands as Fifty-One[2] Letters

With Letter "A" that is Bindu,
And curled Letter "U" that is Nada,
When together they upward ascend,
Sakti within beams

---

[1] This verse is inspired by the concept of *Varna mala*, garland of letters, of the Sakti system of worship.

[2] The fifty-one letters of the Sanskrit language are identified with various parts of Sakti; "fifty letters": this number reflects the vacillations in the phoneticians of the Sanskrit language.

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With kalas six and ten,
And endless expands,
As neck, hands, legs and body entire;
As Letters One and Fifty, too,
Her Form expands.

965. Fifty Letters Come to Five Letters

Letters Fifty^2 are Vedas all,
Letters Fifty are Agamas all,
When source of Letters Fifty are known,
Fifty Letters to Five Letters come.

966. Five Letters is All

With Five letters He created elements five;
With Five letters He created diverse life;
With Five letters He supported spaces vast,
With Five letters He in Jivas abides.

967. Chant His Name; He Beckons to You.

They who continuous chant Lord's Holy name,
In desire high,
For them Karma's miseries fleet away;
The Lord says: "Come unto me,"
—He of Matted Locks.

968. Lord in His Five Letters

He is Life's Elixir,
He is Time Eternal,
He is Music's Melody,
He is Song too;
The Celestials adore Him fervent;
In their thoughts He stood;
In Five Letters He stood.

969. Chant Five Letters and Be Forever Young

Spaces vast arise from Five Letters great
Temples Holy are Five Letters great
Grace of Lord is Five Letters great
Chant Five Letters great,
You shall ever young be.

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970. As One-Letter Lord Pervades All

As Seed-Letter, He pervades Spaces and Beyond,
As Supreme-Letter, He fills world and sustains it,
As Renowned-Letter, He stands as fire, and life,
As one Letter, He stands Resplendent Rare.

971. Chant Sakti's Letter Va

In the sound of Fourth Letter[1] (Va) world takes form,
In the sound of Fourth Letter is World contained,
For them who chant Fourth Letter incessant.
The Fourth Letter is Way Holy.

972. Chant Na Ma Si Va

The lovely Sakti into my heart entered;
There She sat rejoicing;
Chant Na Ma Si Va,
Think of what it brings;
Cling to Her Feet;
Transformed was I;
All my prattle ceased.

973. Na Ma Si Va is Sakti Mantra

This corporeal body is of rice food made,
Offer it into the fire of Om;
Chant incessant Na Ma Si Va
That the name of Sakti Finite is;
She, Mistress of Dharma, stands revealed.

974. Lord Dances in the Five Letters

Letters Five are Lord's gift,
In it, central He dances, night and day,
In endearment eternal:
He that assumed Forms Eight[2].

975. What "Aum" and "Sivaya" Stand For

Letter "A" is Jiva; "U" is Para
"Ma" is Mala
Thus it is in Three-lettered Word "A U M"
"Si" is Siva, "Va" is Sakti:
"Ya" is Jiva—
Thus it is, Three-Letter Word Si Va Ya.

---

[1] In the mantra, Na Ma Si Va Ya (Panchakshara), the fourth letter is Va, denoting Sakti.

[2] Five elements plus the sum, moon and jiva are the eight forms of Siva, or Siva is pervasive in the eight directions.

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976. Chant Om Na Ma Si Va

Letters "Na" and "Ma" to commence,
Letter "Si" in centre,
Letter "Va" intoned in breath regulated,
Together with "OM" at beginning of all,
If you even once chant thus,
The Lord of "Ma" (Maya)
Will in your heart be.

977. The Five Letters can Control the Five Senses

Five the elephants (senses)
In the body-forest roam,
The Five Letters become the goads
For the five elephants,
Only they who can contain
The five (senses) together.
Can, unafraid, reach Primal Lord.

978. Contemplate Si Va Ya

The Five Kalas[1] arose
From letters "A" and rest (A, U, M)
From them arise the Five Letters,
Leave out Letters "Na" and "Ma"
(Thus "Si Va Ya" contemplate)
Nandi in Muladhara you seek;
Those who meet Him there with Parai (Sakti)
Will have actions none more to perform.

979. Si Va Ya Leads to Liberation

Chant Si Va Ya in love
You shall immortal be;
It is Yoga rare and Jnana as well;
With it,
The illumined Jiva receives Grace
And he Siva becomes;
That indeed is liberation true.

---

[1] *Santhyatheetha*, *santhi*, *vidya*, *pratishta*, and *nivirtti*, are the five kalas.

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980. Five Letters are the Refuge

Realize truth of blissful letters Five,
The Para Para fills your heart:
Truth this is;
And immortal you will be;
Letters Five is your Refuge;
None other, I emphatic say.

981. Aum Si Va Ya is Siva (as Form)

Chanting "A" and "U" in understanding
Along with "Si", "Va" and "Ya" (That is as Om Sivaya)
Is verily Siva's Form,
They who understand "Si", "Va" and "Ya" with "A" and "U"
Have realised "Om Sivaya" as Mantra great.

982. Chant Aum Si Va Ya Nama and Reach Lord

Hold Si, Va and Ya,
And Na and Ma
In heart's centre,
And with "Aum";
The Letter Five when thus chanted,
The Lord of "Ma" (Maya) appreciative appears.

983. Chant Namasivaya and Vanquish Karmas; Chant Sivaya Nama and Be One With Sadasiva

In the Five Letters beginning with "Na" (Na Ma Si Va Ya)
Are all actions you seek to do;
In the Five Letters are stubborn Karmas vanquished;
Those who hold in their hearts
The Five Letters with "Si" to begin (Si Va Ya Na Ma),
Will with Primal Sadasiva one be.

984. Chanting "Siva" Takes You to Siva

The Letters "Na" to begin (Na Ma) is Jiva,
The Letters "Si" to begin (Si Va) is Para,
Even they who have tapas none,
By chanting Si Va,
May yet Siva become,
The Lord of Tattvas,
This is true, beyond doubt.

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985. Chant Aum and Win Senses

Know "A" and "U" together (AUM) in depth
Seek Nandi in Jnana within,
The Five wavering senses,
Your friends become;
Chant AUM and be doubt-free.

986. Aum Denotes Tattva Manifestations of Siva

They know not well Letter Eight ("A") and Two ("U")[1].
They the ignorant ones, know not what "Eight" ("A") and Two ("U") are;
Eight and Two (AUM) are but Nine;.
That verily is truth of Siddhanta Jnana.

987. Letter Six

Draw eight lines vertical
And eight lines horizontal,
In central chamber thus formed,
Place Lord's Letter-Six—Om Na Ma Si Va Ya,
In forty and eight squares that remain,
The Sacred Letters distribute,
And there pray.

988. Siva Chakra

Place them all in squares appropriate
The Dhanavar, the Chattar, the Sathirar two,
The two Guard-gods, and the rest of them fifteen,
Bindu, and Nada and Siva Gana Natha.
Thus form Siva Chakra.

989. Knowledge of Siva is Vast

By way of tapas great
They reached Paraparam.
To Him they, their Self surrendered;
And they adored Him saying. "Si Va Ya Na Ma"
But I speak no more than a tiny bit,
Of Lord's Greatness, mighty;
I near Him but a little;
Beyond this, I nothing know.

---

[1] In Tamil, the numeral, eight, is written as the letter A; and the numeral, two, is written as the letter, U. Hence the play on the words 'eight' and 'two.' The illiterates are generally referred to as 'those who cannot count eight and two.'

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990. Names of Siva

Siva the First, then the Three, and the Five following,
Nine are they all, yet one and the same,
With them flourished Bindu and Nada—
All these but names of Sankara First.

991. Mark and Chant

Draw lines to denote the universe that is Seed
There mark the Kalas Sixteen[1],
Then mark the Kalas Twelve[2]
And then the Kalas Ten[3]
That in sacrificial rituals of Brahmins appear
Thus thou mark and chant in Chakra.

992. I Chanted Nama and Lord Appeared

And Lo! within the lotus of my heart,
I beheld Him
And as I saw Him, I rose and met Him;
I then lost my sense of Self.
Betaking to gracious way of Lord Eternal;
In endearment undiminished,
Do chant "Nama."

993. Celestials Chant Lord's Name

The Holy Celestials raining flowers on Him
Meditate on Mantra that confers Grace;
Approaching Him, they chant "Nama";
Thinking of Him dear as the apple of their eye
They with Him united stood.

---

[1] The 16 kalas of the moon are, *amrta*, *manada*, *pusa*, *tusti*, *pusti*, *rati*, *dhrti*, *sasini*, *candrika*, *kanti*, *jyotsna*, *srih*, *priti*, *angada*, *purna* and *purnamrta*.
Refer also to *The Garland of letters*, p. 103, quoted from *Saubhagya-ratnakara*.
[2] The 12 kalas of the sun are, *tapini*, *taapini*, *dhumra*, *marici*, *jvalini*, *ruci*, *susumna*, *bhogada*, *visva*, *bodhini*, *dharini* and *kshama*.
[3] The 10 kalas of fire are, *dhumrarc*, *usma*, *jvalini*, *jvaalini*, *visphulingini*, *susri*, *surupa*, *kapila*, *harvya-vaha* and *kavya-vaha*.

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994. Six Letters Aum are the Six Faiths and Savitri Mantra[1]

The Six Letters are the Six religions.
The Six Letters multiplied by four,
Into four-and-twenty proliferated,
That the Letters of Savitri mantra are;
Savitri has the Letter First (that is Aum)
They whom separately meditate on it,
Have no more the birth travrail.

995. Umapathi Chakra

Draw lines eight vertical
And lines eight horizontal;
In chambers thus formed
Distribute letters that each occurs times eight;
Repeat it in corners four
Encircle the whole in Om
Meditate thus on Chakra
The Lord of Uma will thine be.

996. Chant Om Na Ma Si Va Ya

Chanting Mantra "Na" to begin and "Ya" to end—Na Ma Si VaYa,
And prefixing Mantra that has "A" and "U"—"OM"
Those who meditate thus
Will see the Primal Lord inside their head.

---

[1] Savitri (Divine Creator) is also Gayatri, the most sacred of all vaidika mantras. It runs:

"*Aum, Bhur bhuvah svah:*
Tat savitur varenyam bhargo devasya dhimali:
Dhiyo yo nah prachodayat: Aum."

Meaning: "Aum. The earthly, atmospheric and celestial spheres. Let us contemplate the wondrous Solar Spirit of the Divine Creator. May He direct our intellect. Aum."

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997. Sthambana[1] Chakra

On fresh plank of a peepul tree wood
Figure out the Five Letter Mantra with "Ma" to begin—
Ma, Si, Va, Ya, Na
In similar fashion inscribe it on leaf of palm
Smear it with wax
And warm it gently over fire,
Centre thy meditation on it,
Strong the concentration thou attain
Thine enemies will be rendered actionless, sure

998. Mohana Chakra

On a plank of Konrai tree wood
At the lower end
Inscribe "Na" and "Si"
And on palm leaf write letter "Ma";
Smear it with ingredients five,
(Ginger, pepper, mustard. garlic and asofoetida)
Bury it head downward in the hearth's fire
You shall attain powers of Mohana (Fascination).

999. Uchchatana[2] Chakra

On a plank of portia tree wood
At the north-west corner
Where Aiyanar his temple has,
And on a dark leaden-plate smear poison
Inscribe mark of Bindu (dot)
And surround it by "Om"
Then concentrate on the Mantra,
Uchchatana (the Science of Exorcism) will be yours.

1000. Marana[3] Chakra

Smear a green palm leaf with ingredients five stated
In a triangle Chakra in the cremation ground
Bury it at noon in southeast corner,
Where God Agni stands.
That the Mantric device for Marana,
(Death) spell for enemies to destroy.

---

[1] *Sthambana*—stopping, checking, restraining the powers of fire, the flowing of water, the ferocity of wild beasts, etc.; making a spirit or person stand immovable in one place and depriving him of the power of speech.

[2] *Utchatana*—powers of expulsion. Setting demons against a person to ruin him by magical incantations, or dislodging them by magical incantations, or dislodging them from persons or places.

[3] *Marana*—deprivation of life, killing either spirits or men.

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1001. Vasya[1] Chakra

Smear palm leaf with yellow arsenic
Inscribe on it letters "A" and "U"
Place it on a bilva plank,
For a receptacle to serve,
And chant the Mantra eighty thousand times.

1002. Akarshana[2] Chakra

Smear palm leaf with silver powder on a Thursday
Inscribe letter "U",
Place it on the plank of white Jamun tree
Face Westward,
And Chant Pranava mantra ("Aum") eight thousand times;
This the way to attain
Power of bringing things and people unto you—
Akarshana.

3. ARCHANA

Archana is worship with flowers, perfumes and lights, along with chanting the Names of the Lord and singing His praise. Tirumular describes the flowers that are appropriate for Siva's worship and the perfumes worthy of the occasion. He also gives directions regarding the lamps to be lighted and the oblations to be offered. He concludes that such worship, which belongs to the Kriya path, will confer great blessings. (Here Mular uses the term *'kriya'* to indicate the path of *puja*, ceremonial worship.)

But more important, he says, is worship in the mansion of the mind. Tirumular warns the Siva yogis not to resort to kriyas, for kriyas only add to karma. Those who stand in the bhakti path also need not care for kriya. It is not by kriya that the Lord's Grace descends. To seek the Lord by way of the senses is vain. The jnana way also leads to divine light. It alone leads to union with God. Those who seek the kriya way can, at best, become devas. That is but a step, as devas themselves have to follow the jnana path if they seek to unite with Siva.

Chanting Sivayanama helps in the jnana way. But both Na and Ma should not be chanted, for Na and Ma are the seeds of jiva. Chanting only the mantra "Siva" can bring about *mauna* that leads to liberation. Jnana leads to illumination. Siva bliss wells up. Jiva leaps into 'A' (Si) and from it, it realizes 'U' (Va); then appears the Lord within.

---

[1] *Vasyam*—bringing a person under one's own power, influence, etc.

[2] *Akarshanam*—summoning or invoking a spirit or absent person visibly into one's presence. These magical acts are exposited as eight in number. Besides the six above, the other two are: *vidvedanam*, or excitement to hatred; and *bhedanam*, causing dissension, discord, etc.

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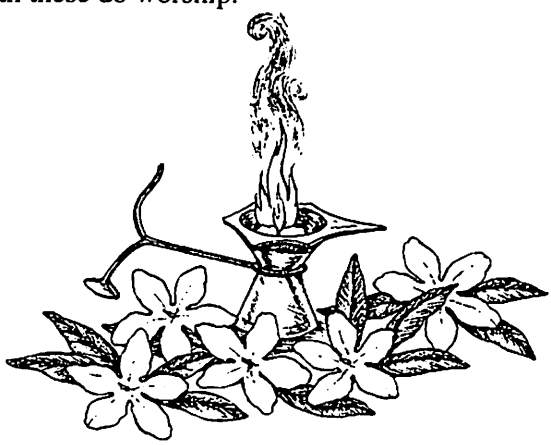
1003. Flowers for Archana (Worship with Flowers)

Lotus, Lily blue, Lily pink, Lily white,
Flower of areca palm, madhavai, creeper, shoe-flower (Mandaram),
Thumbai, vakulam, surapunnai, jasmine,
Shenpagam, padiri, chrysanthum;
With these do worship.



Flowers for Archana Worship

1004. Fragrant Ingredients for Worship

The ten unguents to form,
Musk, sandal paste, perfumed kumkum,
Camphor, eaglewood fragrant and the rest
Mix in water of rose and make a paste
Then put it on (Chakra) and worship.

1005. Offer Oblations

Offer oblations in love,
Light lamps golden,
Spread incense of fragrant wood
And lighted camphor in directions all,
Forget your worldly worries, and meditate,
You shall attain in rapturous Mukti true.

1006. Results of Worship

Worshipping thus, there is nothing that you cannot attain,
Worshipping thus, you shall come by Indra's wealth
Worshipping thus, you shall attain miraculous Siddhi powers,
Worshipping thus, you shall attain Mukti.

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1007. Constant Worship in Mansion of Mind

Even when other men's wives approach them,
They touch them not,
They have mastered passions all,
Their mind is preoccupied perpetually
With offer of oblation diverse,
They worship prostrating low,
Constant chanting Mantra
Thus in the Mansion of Mind they abide.

1008. Kriya is Not Sought by Bhaktas, Yogis and Jnanis

They who have been received by Lord in His Grace
Seek not Kriya Way;
They who desire not to accumulate Karma,
Seek not to perform Kriyas;
They who are Siva Yogins great
They too seek not Kriyas;
They who are in loving devotion surpassing stand
They too seek not Kriyas.

1009. Seek God the Jnana Way

They know not to reach Him by Jnana Divine;
Thy seek Him by ways of senses, in vain;
If within you, you constant seek Him in right way,
You shall indeed be in Nadanta[1].

1010. Jnana Dispels Heart's Darkness

Light and Darkness together are in heart;
So does it seek Grace and Ignorance at once;
The knowledge within of Jiva is bereft of Light
Except those who have Divine Jnana attained,
The rest despair of dispelling Darkness.

1011. Jnana Alone Leads to Union in God

Yourself Himself becoming,
And Himself yourself becoming
And with two none,
And as one Siva Becoming;
(When thus it is),
Those who went the way of Kriya
If they take to Jnana,
They with Siva one become;
They who seek Kriya,
May but Devas be.

---

[1] Mular identifies *Nadanta* with the *Jnana Marga* here.

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1012. Where Om and Other Letters Rise

"Om" rises from under navel
"Va" rises from throat stretched,
"Na" has its seat in forehead,
Bindu and Nada are still above placed.

1013. Be Rid of Na and Ma

Jiva has "Na" and "Ma" for its seats
Siva has "Si" and "Va" that leads you to Him
Be rid of "Na" and "Ma"—
And seek Primal One;
He will be yours at once;
The State of Mauna leads to Siva Becoming
That to reach is Liberation True.

1014. Visions in the Seventh, Eighth, Eleventh and Twelfth Centres

Yoga its consummation reaches
In Nectar's flow in Centre Seventh:
In the Eighth is revealed the Jnana Light;
Then beyond in the Eleventh
In Paraparam the Supreme;
Then beyond, beyond is Void,
The Dvadasanta Space Infinite.

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4 NAVAGUNADAM[1] (NINE SACRIFICIAL PITS)

It doesn't seem appropriate or true to state that Tirumular does not hold the Kriya path in as high a regard as the other three paths. Each path is addressed by him for its efficacy as a stage within Sanmarga. They are not compared to each other, as occurs in the Vedanta doctrine.

Tirumular relates the sacrificial fire of the Kriya path to the kundalini fire in the Yoga path. Drawing parallels between them, he shows how the fire without is the fire within.

The sacrificial pits are nine in shape: 1) the square pit—the four sides represent the four paths, Chariya, Kriya, Yoga and Jnana; 2) the triangular pit—the three sides denote the form of fire; 3) the semi-circular pit is like a bent bow; 4) the circular pit is like a deep well; 5) the hexagonal pit is parallel to the adharas within; 6) the octagonal pit points to the Earth's eight directions; 7) the heart-shaped pit is like the leaf of a peep tree; 8) the oval-shaped pit is fashioned after a golden bowl; 9) the pentagonal pit is constructed after the Five Letters of the Siva mantra.

1015. The Nine Sacrificial Pits are Blessed

To recount greatness of sacrificial pits nine is thus:
In sacrificial pits nine,
Will blaze the blessed fire;
In the sacrificial pits nine
Will arise all things goodly;
Thus shall I speak of sacrificial pits nine.

1016. Shapes of Sacrificial Pits

The sacrificial pit is triangle-shaped;
It is square shaped, pentagon shaped;
And hexagon shaped, triangle upon triangle made;
Other pits that blaze in fire, we later relate.

1017. Pervasiveness of Kundalini Fire

Breath through Sushumna coursing,
Kundalini fire blazed aloft;
Light on top emanated,
Pervaded world,
And engulfed entire cosmic space
That I saw in me, and sought within.

---

[1] The word *navagundam*, nine pits, is used in a double sense here. On the one hand it refers to the nine fire pits used in sacrificial (*yajna*) worship, and on the other, it refers to the human body, with its nine orifices

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1018. Power of Sacrificial Fire

Becoming the Light within the Light
That from the sacrificial pit arises,
You attain the power,
To create and dissolve worlds twice seven;
The truth that is spread
Over extensive Vedas ancient,
I here state explicit
In one single book.

1019. The Sixteen Kalas are in the Sacred Fire

In the sacrificial pit thus formed,
The sixteen kalas luminous
Will sixteen points occupy;
Those who can see that Fire within
The broiling Pasas will not touch.

1020. The Glow of the Triangular Pit

In the triangular pit within (Muladhara), and without
The Five Elements stand dancing in Fire
The humming orbs of Zodiac, twelve, will appear;
A resplendent Light it is
For those who seek.

1021. Holy Effects of Sacrificial Fire

The head and face will glow in a halo of light,
On the hand, Fire will appear if so they will,
The glowing body trembling and shaking
Will give forth the shining Linga
Good indeed is worship of sacrificial Fire-pit!
Thus said Sakti Divine.

1022. Sakti Affirms Sacredness of Sacrificial Fire

"Great" She said, Our Lady of esteem high;
"That the Word" (Five letter), said She,
Who radiant from head to foot in tenderness stood;
They who do not ask of Her,
Though learned unto roots of learning,
Yet are in confusion distracted.

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1023. With Fire in Pit Kundalini Fire Also Shot Forth

The sacrificial pit takes the shape of
Shining-bow and crescent moon;
The tongues of Fire shot forth
Like mythical serpents from directions eight;
And Kundalini too with its petals four
In me flamed,
Filling my inside with radiant light.

1024. Sacrificial Fire Reaches Dancing Siva

The Fire reached Feet of Dancing Siva.
It flowed as water of worship at His Feet;
It reached the mighty arms eight of the Dancer
That fills universe entire;
It reached the fire in the Fore-head eye of Lord.

1025. Sacrificial Fire is Siva Himself

The Three-eyed Lord is Fire entire;
The Lord of self-same eye,
Engulfed universe entire;
With eyes in directions all,
He sees directions eight;
He is Lord, my Father,
And for all lives everywhere.

1026. God Kanda Arose Out of Lord's Fire

Out of my Father arose six orbs of Fire;
The six Faces before Him appeared;
The God Kanda in Him is intermingled;
And so is He His Son;
Thus do you in understanding connect.

1027. When Lord is Visioned in Ajna (Eye-Brow Centre)

Within the sacrificial pit, that is Muladhara.
Arises the Vedic Fire that is Kundalini.
When controlled breath through Sushumna in unison flows,
The two petals in Ajna Centre open;
When the two paths are closed
And Kundalini rises through the Sushumna
They who thus worship and vision,
Are verily Celestials of Light Divine.

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1028. Lord is Light Divine

As Light Splendrous, He pervades worlds all,
Latent as sparkle in gem,
He is immanent in all;
For all those who sought Him as Light of Divine Word
He stood as beacon light on hill top.
And as the light within the eye too.

1029. The Hexagonal Sacrificial Pit Within

This sacrificial pit within
Is a hexagon of six Adhara formed;
In its circle Tattvas six times six,
Trembling arises;
With these Tattvas under your command,
You can ascend into very Heavens high.

1030. Form of Sacrificial God

Three His feet, Seven His hands,
Two His faces, six His eyes,
Seven His tongues, four His horns,
Thus does He rise from the Sacrificial Fire Pit,
He the one that no end knows.

1031. But He is Endless

For the Endless One, none the Space there is:
For the Endless One, none there to take measure;
For the Endless One, none the words adequate to describe;
Know, the Endless One, O! "Ya" (Jiva)![1]

1032. Sacrificial Fire Outside Kindles Kundalini Fire Inside

Decagonal, octagonal, hexagonal and square,
Thus are sacrificial pits shaped;
In them blazes fire
Like a crimson lotus;
Centre your thoughts,
The Fire within (Kundalini) pervades the body entire
As unto Siva-Sakti its tongues lapped.

---

[1] The numeral 'ten' is written as the letter *ya* in Tamil. Hence 'ten' here means 'ya' which stands for jiva in the Five-Letter mantra.

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1033. Form of Siva-Sakti in Sacrificial Fire

There, Siva with His consort Parvati appears.
Four the spreading hands,
Five the legs,
Ten the faces,
Ten the eyes
Two the flowery feet
Forty the shining crowns, and
Twenty-five the ears.

1034. Kundalini Fire Blazes with Sacrificial Fire

Five His Faces,
Five times Five the Tattvas He measures.
There is Sacrificial Fire Pit open,
That is of sides five:
And so it behooves,
For subtle Kundalini Fire to reach
The Lord that is in Divine Fire—Five-fold (Panchagni)
That verily is to attain Mukti.

1035. Seek Him Through Inner Fire

He is Mukti; He is Light,
In the thoughts of fully learned
He is the Light entise;
They who seek Him, desires severed,
Through Light within
Reach the goal
And remain blemishless, ever after.

1036. Unite in Him Through Kundalini Fire

In that Fire Pit within
The Five Kalas of Siva art;
The ten directions cardinal art there;
The Five elements too art there;
Those who warmed themselves at Fire of Kundalini
Have verily united in God.

1037. Celestials Reached Lord Through Jnana Sacrifices

The sea-girt worlds several,
The Lord redeemed;
That One Being Great, do you seek;
The Celestials in Jnana sacrifice excelled
Verily merged in Him,
That is Truth Unalloyed.

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1038. Siva's Form in Sacrificial Fire

Feet two, hands two,
The nose shaped as letter "Ma"
The face as red lotus bloom,
The third eye in Forehead
Thus is Lord,
From Sacrificial Fire Pit arises;
Seek that Holy One within your head.

1039. As Sacrificial Fire Blazed High

Within the Fire the Holy One arose cherubic;
In middle He youthful blossomed;
As the Sacrificial Fire blazed thus,
The sphere of forehead (Ajna Centre) broadened and deepened,
And there He was,
His Sakti tender as a vine.

1040. Sacrificial Fire Pervaded Macrocosm; Kundalini Fire Pervaded Microcosm

The Sacrificial Fire Pit spread
Unto Kundalini Fire across Chakras Six
And in two-petalled centre (Ajna) ended;
The sacred Fire engulfed worlds seven entire,
From top to bottom unintermittent,
Those who witnessed it,
Have indeed gained all riches vast.

1041. Hold Sacrificial Fire As Guru

The Fire that blazeth as riches vast
Hold it as Guru Great to reach your goal,
When that Jnana dawns,
The regal powers over world
In earnest seek Jiva.

1042. Tend Kundalini Fire and Live Long

The Fire that rises and spreads everywhere
They seek not in truth and know not;
Those who have tended it within their body,
Live long, long,
For ten million aeons, as it were.

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1043. Kundalini Fire is Parallel to Sacrificial Fire

As in the nine sacrificial pits that transcend Time,
The Yogi in his Nadis raises the fire in Centres nine:
Even as the Seed of Birth trembled in fear of it,
So did the universe vast,
At the mighty yogic achievement.

1044. Shapes of Nine Sacrificial Pits

Of four sides unto Sadhanas four (Chariya, Kriya, Yoga and Jnana),
Of three sides unto shape of fire,
Of semicircular shape like the bent bow,
Of circular shape like a bore,
Of six sides like Adharas within,
Of eight sides like earth's cardinal directions,
Of heart shape like leaf of Peepul tree,
Of five sides like letters of Siva Mantra.
Of oval shaped like the the golden bowl
Thus of yore are shaped,
The nine Sacrificial Fire Pits,
Where you seek Lord Supreme.

5. SAKTI-BHEDA—TIRIPURAI CHAKRA

1045. The Inner Meaning of Six-Pointed Chakra

Mamaya, Maya, Baindava, Vaikari[1],
Pranava (AUM), the Inner Light (Ajapa)
Thus are Mantras in clusters six[2],
Where Sakti resides;
There and beyond them
Is Tiripurai.

---

[1] "*Vaikari* (Vakharai) is one of the four elements of sound, others being Para, Pasyanti and Madhayama. It is that element which is carried by the sound within the body and becomes articulated within the throat. It is the gross sound. According to Raghavabhatta, *Para* is unmanifested sound; *Pasyanti* reveals letters; *Madhyama* words; and *Vaikhari* sentences." N.N. Bhattacharyya, *History of Tantric Religion*, p. 487.

[2] The six-pointed chakra would be the powerful Sri-yantra, made up of two triangles, one inverted over the other, representing the male and female in couple with *bindu*, or the drop of semen in the centre. In Tamil Nadu, where *kolams* (chakras) are usually drawn in white powder every morning at the entrance of the house (as a protection to the inhabitants), the Sri-chakra is one of the most common to be seen.

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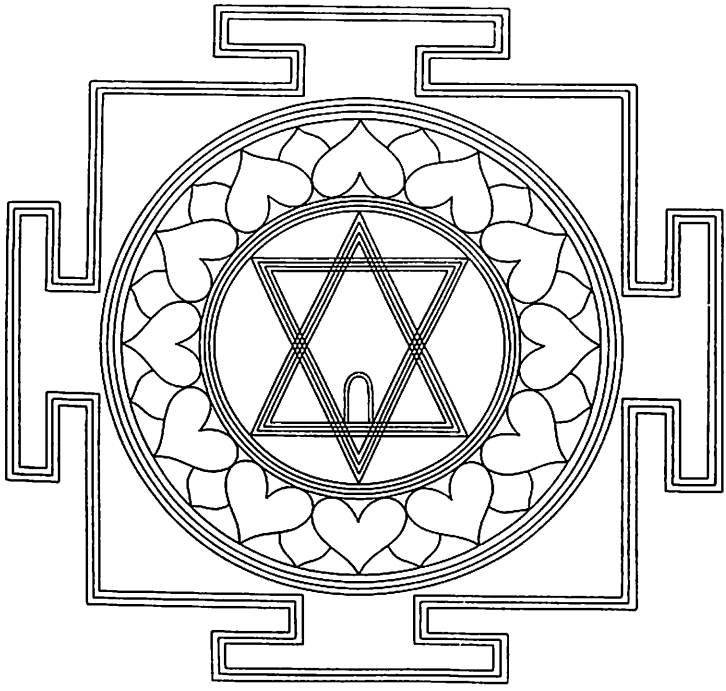
1046. Manifestations of Tiripurai

Tiripurai, Sundari,[1] Andari,
Kum-Kumi, Pari Purai, Narani,
The dark hued Easi, Manonmani
Thus of forms diverse and hues many,
One Sakti manifests several.



1047. Blessings of Tiripurai

In the Three Cities—(Triangle)—of themselves arose.
Of three forms, the One She is;
Of colour gold, red, and white She is,
Knowledge, enjoyment and Mukti she grants.

---

[1] Sundari—the Beauteous
Andari—of the form of sky
Kum-kumi—of red hue
Paripurai—Sustainer of Worlds
Narani—Divine prowess behind Narayana (Vishnu)
Easi—Sakti of Mahesvara
Manonmani—Sakti of Sadasiva

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1048. Tiripurai Grants Grace and Jnana

Tiripurai confers Nada, Nadanta states
She as Para Bindu expands,
And to the cosmic Universes gives rise;
She is Parai[1], Abhirami, Agochari
She grants Her love of Grace,
And Jnana as well.

1049. Tiripurai's Form

On Her Feet She wears anklets,
She adorns red silk dress,
Her breasts are in corsets contained,
She sports arrows of flowers,
And bow of sugarcane.
And mighty goad-noose strings;
On Her lovely head She wears the diadem
On Her ears She wears Kundalas
Of bluish radiant gems.

1050. Tiripurai as Chandika

Her ears sport Kundalas;
Her brows are shaped like bow that kills
Of ruddy hue is Her Form magnificient,
Necklace of Rudraksha beads, garland of flowers and Crown,
Where the crescent moon beams forth
Thus adorned, She, the Chandika[2],
Stands supporting directions four.

1051. Tiripurai is Seated on Lotus

Tiripurai who thus stood is Puratani[3],
She is Mohini whose beauty wanes not
On the crown of her tresses is Damsel Ganga,
Her eyes perceive Jnana true,
Karidani who attracts in directions four,
She is the Pure, seated on circle of lotus pure.

---

[1] Parai—Sakti of Para
Abhirami—of Surpassing Beauty
Agochari—Beyond Comprehension.
[2] Chandika—a manifestation of Sakti
[3] Puratani—Ancient One
Mohini—the Enticing One
Karidani—the One who Attracts

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1052. Tiripurai is Atom Within Atom

On Her ample breasts,
She wears garland fragrant,
She is Source of Bliss;
She is Substance Primal,
She is Maya,
She is Uma,
She is Sakti;
She is Maha Parai;
She is all these,
And She is atom within atom;
She is Self-manifest Form divine,
She is Jnana embodied.

1053. Nothing Except Her

None the Celestials that know Her not,
None the tapas rare that is not for Her,
Except Her, Five Gods nothing perform,
Except Her, I know not,
How to reach Liberation.

1054. What the Wise Say of Her

They who know say, Parasakti is Bliss;
They who know say, She is Formless.
They who know say, all action from Her desire flows;
They who know say, Param is in Her.

1055. Tiripurai is Everywhere

Where Lord is, there His consort Mahadevi is,
Where there is fleshy body, there She is as Life protective;
Where there is space, there She is;
And beyond too;
She is everywhere,
Lordly over things all.

1056. Tiripurai is Power That Sustains

Parasakti, Maha Sakti, She is;
In ways countless She is Power that supports all,
She is Sakti pervasive,
She is Sakti that protects through timeless aeons,
She is Supreme Pleasure that all blessings confers,
This you know not.

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1057. She is Support for Devotees' Jnana

From Her emanates all enjoyments,
She is of curly tresses that Grace grants,
She is Para Sakti that shares Siva's Form,
She stands as support
For tender Jnana Vine,
That Her devotees daily in their hearts grow.

1058. Tiripurai Hold Dear in Heart

She is support of life
She is of bouncing breasts,
She adorns fragrant flowers on Her tresses.
She is the One that Celestials seek,
She is the girl of red coral hue
In faith intense, I hold Her, dear in my heart.

1059. Paraparai With Ten Faces Creates and Moves All

The Parai, Primal Paraparai, with faces ten
All things created, all life diverse;
She moves my mind, intellect, Will and thought
She is Sakti, and Mistress of Jnana Divine.

1060. Tiripurai is Mistress of World

She is the Mistress of Worlds,
She rules over my heart,
She performs tapas continuous,
She is lovely as peacock,
She is Virgin, all knowledge-conquered.
In my heart, She stands filled.

1061. She Merged in My Heart

She who thus stands is in jewels bedecked,
With beaming Kalas She entered my heart,
The seven worlds to adore
She entered the Holy Dance arena;
She is Manonmani, the Jewel of Inmost Thought,
She is Ever-Auspicious, (Mangali)
And in me She merged, inseparate ever.

1062. She is Way to Jnana

In the Lotus of heart within
She merged,
She the bejewelled One,
She merged in rapture in Her Lord

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Manonmani, the Jewel of Inmost Thought,
Mangali, the Auspicious Ever,
She is the path to gather Jnana,
Her, they know not.

1063. Adore Her as Siva-Sakti

As light within, She inseparable stands;
The Mother of fragrant flower-bedecked tresses
In the Lord, in union, stands;
They who then rise in adoration
Shall Her bounteous Grace receive.

1064. Her Glance Purified My Heart

She is the Lady, compassion embodied
She is Bliss—Beauty (Ananda Sundari)
Like tamarind fruit encased in cover hard
Is my wavering heart;
Into it She poured Her benignant glance
And made it pure;
She showed me the way to Siva-state
She made me radiant in Jnana
And redeemed me.

1065. She is Cause of Cause

She is, and She is not, they say
Yet She revealed to me Her Form;
She stood filling the Dance arena at Thillai:
They saw not;
She stood as Cause of Cause,
Pervading spheres Three[1].

1066. She Holds the Book of Knowledge

She stood as body and life,
She—the Parasakti—took me to Siva-State.
She in me entered and stood one in my awareness
She of the ethereal Light,
She that holds the Book of Knowledge in Her Hand Divine.

[1] Sun, moon and fire are the three spheres.

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1067. Adore Her in Song

She that holds the Book of Knowledge in Her Hand[1] Divine,
She our Lady, of eyes three,
She of crystal form,
She of comely white lotus,
She chants the Vedas,
She is Parvati,
Bear Her Feet on thy head
And adore with songs devout.

1068. Primal Virgin

Sing Her praise, adore Her Feet
Thus beseech Her and worship Her,
Meditate on Her,
Who is with elephant goad and noose
And cane of sugar;
She, the Primal Virgin.

1069. Chant Her Name and See Past, Present and Future

She created all things diverse,
She is sister of Mal that protects all.
She the bejewelled Mother,
On Lotus of Dharma seated;
Chant Her name as Siva Sakti, times infinite
You will see Her Light,
And all things past, present and future.

1070. She Pervades the Sixteen Kalas

She is the Mother of Tender Form
That pervades Medha and the rest of Kalas sixteen;
She is the Paraparai that shines in Vedas and scriptures holy,
She is the widespread support of all that is,
She is the Grace within Nada and Nadanta.

1071. Grace Transforms

O! Ye who were blessed by Her Grace,
Tell these men,
How this Mother that rules worlds all
Of Divine Jnana filled,
Transformed your inconstant thoughts,
And made you realize God-truth;
Her Holy Feet, I adore ever.

---

[1] "Holds the Book of Knowledge in Her Hand" is, in Hinduism, a description of Sarasvati; in Buddhism it is of Tara. Mular's Sakti does not belong to an particular well-designated sect but is eclectic, combining in herself the attributes drawn from many sources.

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1072. Tiripurai Manifested as Varahi

She of the Varathi visage of Divine Boar
She that grants all power and state
She that holds the pestle
That knocks the heart of evil ones,
She that bears the plough
And the rest of insignia,
She of the pearly teeth,
They who meditate on them true,
In their hearts she arose.

1073. Tiripurai as Creative Force

She is Omkari, the Lady of Pranava Form,
Of indelible green hue is Her Form,
As Ankhari of Creative Force She became
And gave birth to the Five Gods
And then lapsed sweet
Into the music of Her mantra "Hrim."

1074. Herself Uncreated, She is Source of Creation

She as supreme Mistress of all creation stood
She the uncreated Being, Tatparai;
She is Worlds Fourteen
That were from Bindu created:
She is World of Celestials,
She is Mind and Intellect,
She is Siva-State too.

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6. BHAIRAVA MANTRA

Bhairavi has sixteen kalas. Her mantra is 'Aum Aim' Meditating on Her for a month of twenty-seven days in kundalini yoga, union in Siva is attained.

Bhairavi is also known as *Tiripurai*. She holds the trident and skull in Her hands, the serpent noose and elephant goad. She has four hands. She is green-hued, as a parrot. Her form is lustrous like a gem. Her robe is worked with precious stones. Her crown is studded with gems. It is brilliant as the moon. Her glance is furtive as that of the gentle fawn. She is vengeful to those who err. Her eyes are the sun and moon. She wears kundalas of radiant gems in Her ears. She is seated in the centre of the eight-petalled lotus in the midst of eight virgin saktis surrounded by sixty-four damsels who keep vigil. She wears anklets, bangles of conch and tresses festooned with fragrant flowers. Her body is smeared with haunting perfumes. She is in *manimantra* yoga, the yoga that spells no word. In that yoga will be heard the sound of Her conch for yojanas around.

In worshipping Her, first chant Her *Hridaya mantra*, perform *kavacha* and *nyasa*, and adopt the *sula mudra*, which indeed is difficult to practice. *Sula mudra* consists in pressing the little finger in reverse direction, holding the ring finger and forefinger pressed together; then insert the thumb finger in between. Chant the mantra, 'Sam.' Adopt the conch mudra. She is the beginning, the beginningless and She blossoms with the prayer of the heart.

1075. Fourteen Mantras

Twelve[1] are Kalas of Primal Bhairavi,
To the Twelfth letter "Ai" denoted,
Add "A"; and "M" letter denoting Maya;
Thus with letters Twelve and Two
From Om to Aim they fourteen are
That Her Mantras
To end of Kalas Sixteen lead.

---

[1] Compare: For the 12 bija mantras, refer to *Varada Tantra*, Chapter 6, quoted in *Garland of Letters*, by Sir John Woodroffe, pp. 262-65.
The 12 bija mantras are:
1. *Haum*—'Ha' means Siva, 'au' means Sadasiva, 'm' means Sivaya who dispels sorrow.
2. *Dum*—'Da' means Durga, 'u' means save, 'm' means mother of the universe.
3. *Krim*—'Ka' is Kali, 'ra' is Brahma, 'i' is Mahamaya, 'm' means mother of the universe.
4. *Hrim*—'H' is Siva, 'ra' is prakriti, 'i' is Mahamaya, 'm' means mother of the universe.
5. *Srim*—'S' is Mahalakshmi, 'ra' is wealth, 'i' is satisfaction, 'm' is nada.
6. *Aim*—'Ai' is Sarasvati, 'm' is nada.
7. *Klim*—'Ka' is Kamadeva, 'l' is Indra, 'i' is contentment, 'm' is nada.
8. *Hum*—'H' is Siva, 'u' is Bhairava, 'm' is nada.
9. *Gam*—'G' is Ganesha, 'm' is nada.
10. *Glaum*—'G' is Ganesha, 'l' is what pervades, 'au' is tejas, 'm' is nada.
11. *Ksraum*—'Ksa' is Nrshimha, 'ra' is Brahma, 'au' is teeth pointing upwards.
12. *Strim*—'S' is deliverance, 't' is saviour, 'ra' is liberation, 'i' is Mahamaya, 'm' is bindu.

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1076. Bhairavi is Maha Sakti

The end of that letter Fourteenth is Bhairavi;
As beginning, middle and end
In the lotus of thought
She rises as Maha Sakti;
She is beginning and end of all.

1077. Meditate on Her and Become Light Radiant

The Three Gods are there contained;
They who meditate on Her
Will not go the way of fleshy Jivas, Tattva bound:
They radiant become, the blessed ones
Who on Tiripurai meditate.

1078. Meditate on Her for 27 Days

She is the Treasure of Blessed Nandi, the Pure One;
Meditate on Her for a month of days twenty seven;
And reach the centres of Fire, Sun and Moon within;
He who thus firm in meditation stands
Becomes Siva Himself.

1079. Worship Bhairavi and Be With Siva

With gait rivalling the cow-elephant
And one with Siva entwined is Tiripurai.
He who meditates constant on Her
Will with Siva Himself be,
The Lord that is Nandi,
The Hero Mighty;
With Him in Golden Mount of Kailas will he be;
All the world will there adore him.

1080. Worship Bhairavi for 27 Days; Her Trident Blesses

She is the Grace that Nandi knows
She expounds the Vedic Dharma in accord;
He who meditates on Her
For a lunar month of twenty seven days,
Will envision Bhairavi,
Her trident blessing him.

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1081. Bhairavi's Form

She holds the trident and skull in Her hands
She holds the serpent-sloop and elephant-goad
She has hands four,
She stood one with Siva,
Whose Form neither Brahma nor Vishnu knows,
She of ethereal Form.

1082. Bhairavi Further Described

Of ethereal Form, vine-like,
Vengeful to those who err,
She is wisdom and knowledge true
She is bedecked in jewels,
She is green as parrot,
Gem-like lustrous is Her Form,
Plaited with precious stones several is Her robe.

1083. Bhairavi Glows in Rapture

Her crown is studded with stones
Brilliant like a million moons,
She wears Kundalas of radiant gems in her ears
Her glance is like the gentle doe's
Her eyes are the Sun and Moon;
As of red gold She in rapture glows.

1084. How Bhairavi is Seated

In the centre of the eight petalled lotus
Is Supreme Sakti, Arya, the Noble One seated;
Eight the Virgin Saktis
Four and Sixty the fair damsels, surround Her;
So encircling,
They envisioned Her Glory.

1085. She Sustains All Worlds

Anklets, bangles, conch, and discus
She wears;
She is pervasive Supreme,
In eight quarters of globe,
She is Goddess,
She is Parasakti,
She sustains the universe
And its eight cardinal points,
She is possessed of Wealth of Grace
She is seated on Lotus
She who our worship compels.

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1086. She is in Mani Mantra Yoga

Smeared in unguents fragrant,
Bedecked with flowers beauteous,
Dressed in clothes new and comely
She is in Mani Mantra Yoga
That spells no word;
There shall you hear the sound of Her conch
For yojanas around;
Thus is Tiripurai, whom you seek.

1087. She is Supreme Cause

Like many jewels that are of gold made.
Many are the Gods they conceive of;
But she is the Supreme Cause
Whom the three Gods,
Siva, Brahma and Vishnu adore.

1088. She is End of Vedas

She is the Cause Supreme,
She is in Japa, Mantra chanting
She is in Yoga, in Flower Lotus seated;
Of those who control their breath
In Puraka, Kumbhaka, Rechaka,
She is Narayani
She is the End of Vedas
That Nandi in compassion to world revealed.

1089. Mudra for Japa

In counting Mantra by way of Japa
Commence not with little finger
Going to third in traditional way;
That you now reverse,
And seek Her;
The Mother of Tamil,
This Nandi revealed as Truth
Of Japa of Saktis Nine.

1090. Nandi Laid Down Laws of Japa

Of Nine Saktis said above
The One is at the Crown.
Counting them in order appropriate
Nandi laid down laws and rules of Japa way
He who of yore expounded
The ways of yoga eight-limbed.

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1091. She is in Kundalini Yoga

She of tresses festooned with flowers,
She of eyes pouring compassion,
Protective stands within;
She the tender vine
She that dispels soul's darkness;
With thread-like column of smoke
From sacrificial fire of Kundalini She arose,
Reached the heights of astral sphere
And with ambrosia returned.

1092. Chant Hridaya Mantra and Sikha Mantra

Chant the Mantra,
That is of Her Heart (Hridaya Nama)
And say "Na Ma";
The offering of Prana
That courses through central Sushumna,
Reaches the heights of cranium top.
There, chant Sikha Mantra (Sikhayai Nama).

1093. Perform Nyasa, Kavacha and Mudra

Chant Kavacha Mantra exalted,
Invoke that,
For your body to receive protection;
And then perform Sula Mudra[1].
And chant Netra mantra,.
Thus worshipping.
Will ever rebirth harass you?

1094. Sula Mudra

Difficult to practice are these Mudras;
Press the little finger in direction reverse,
Hold the ring finger and fore-finger pressed together
And insert the thumb finger in between.

1095. Chant "Sam"

From the mantra "Si"
Take away "i"
Conjoin the Bindu letter "M"
The mantra "Sam" do you chant
For Pranayama practice to promote.

---

[1] Sula Mudra—sign of the trident; Netra mantra—Netiaya Nama.

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1096. Devi is in Conch Mudra

Thus chant "Sam" to pervade Jiva's Prana
And adopt Conch Mudra
That dispels (Ya's) Jiva's Maya;
The Supreme Devi there in centre
Shall luminous appear.

1097. She is in the Heart of Pure Ones

Bhairavi the Eternal, Neeli the blue-hued,
Nisachari that sojourns in dark,
Into the heart purified of evils three—lust, anger and ignorance
She enters
And of Herself Grace confers,
She the consort of Lord Primal,
Seek Her in this world
And She will bless you.

1098. Sakti is Supreme Energy[1]

The Vedas,
The creation diverse, movable and immovable,
The elements five,
The quarters four of globe,
Are all but that Mother of Eyes Three;
The spreading darkness,
The spaces vast,
The life species several,
The Light that is Parapari—
All these are but the Primal Sakti;
As One Energy She pervades all.

1099. Triple Blessings of Bhairavi

She is the Primal Bhairavi,
She is the Virgin in Kundalini,
Those who rouse Her,
Will be body, soul and God in one;
Snapped will be the cycle of births here below;
A form, comely beyond words,
Will theirs be.

---

[1] "Sakti is Supreme Energy"—that is the central formula, the core thought, the heart of Sakti worship.

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1100. She Reveals Siva

The Mother of lovely tresses
Of arched eye-brows,
Her eyes are like blue water-lily
She is ambrosial Bliss-Beauty (Ananda Sundari)
She does reveal Supreme Siva to us.

1101. How She Redeems

Having revealed Siva,
She spoke to me of blessings that follow,
She made my thoughts doubt-free
She infused joy in me,
She made the divine light shine in me,
And redeemed me too.

1102. She Assumes Manifold Forms

She assumes a million, million forms,
She sports the garland of Kalas sixteen,
She beamed forth the lights three—Fire, Sun and Moon
She the Good Mother
On the cool heights of head within stands.

1103. Adore Her and Be Liberated

She the Good Mother
The Supreme Mistress of tapas all,
She the Manonmani,
Who by Her Glance of Grace
Dispels Mayaic darkness,
Gently stand and adore Her;
Having adored Her
Births no more shall yours be.

1104. She Enters the Heart in Endearment

She of shoulders slender as bamboo,
She of tresses laden with fragrant blossoms,
She adorns crescent moon for a jewel,
She of matted locks pure,
She holds the trident
She the Beautiful,
She in endearment,
In my heart constant stood.

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1105. She Cleanses the Heart

She is Virgin
In Muladhara seated,
She is Mistress peerless,
She is Lady Supreme,
She beckoned me apart
She separated my impurities
She loved my heart,
And there She entered.

1106. She Slumbers in the Heart

From among the Nadis three,
In central Sushumna,
In threadlike slenderness,
She as Virgin Kundalini stood;
She is summum bonum of virtues all;
On Her feet She wears golden anklet,
That in rhythmic music sings;
Thus She entered my heart,
And there slumbers.

1107. She Made Me Slumber No More

As I was steeped in slumber divine,
She, Manonmani, came,
And by Her be-bangled arms drew me close,
And into my mouth transferred,
Her luminous spittle of Grace
And said, "No more shall you slumber, my son."
This, the miracle She performed.

1108. She Contained Desires

She taught me the miracle,
She quelled the terrors of my heart,
She fostered love divine in me,
In the Sushumna that bathes the Moon in full light
She contained my desires and said,
"Fear not."

1109. She Consoles in Soft Speech

Of sweet speech is She;
By rare tapas reached She can be;
Of maiden innocent speech is She;
Jewelled in precious stones is She;
Attired in fine dresses is She;
Those who seek Her Holy Feet,

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Saying "You are our Refuge,"
She the Goddess
In soft speech consoles.

1110. She is Awesome

She is the Supreme One, Jivas seek,
She is of tapas mighty,
She is of dark tresses,
She is the Causal being,
She is Narayani,
She dissolves body, life and pasas at once,
She is the Awesome One;
She dwells in my heart.

1111. She is Kala Radiant

She the Virgin in my heart dwells;
In endearment eternal,
She sports in my heart;
And reaches my head;
And there she shines
With Her Kalas radiant.

1112. She Sought Siva in Mount Meru Within

He who wears the crescent moon on His head,
He who has the Third Eye in His Forehead,
In Him, She, the full-breasted Mother
In union abides,
Looking toward Him,
Who at the crest of Mount Meru within is;
The Flowery Vine, too, there stood.

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1113. She United in Siva in Cranium Cavity

She dwells, the Mother Sweet, in my heart
She then entered the four-finger prana[1] of breath retained
And She joined Siva in union divine
And performed penance rare,
She, the Ancient One.

1114. She is Transcendental End

She is the Beginning,
She is the Beginningless,
She is the Cause
She is the Causeless
She is the Light
She is the Not-light
She is the Bliss that is Beauty Divine,
She is the Mother Supreme
She is Samadhi, the transcendental End
She is Manonmani, the Jewel of the Inmost Mind
She is my sentience entered,
And in my heart abided.

1115. She Dispelled Thoughts of Celestial Status

She abided there,
The bejewelled Mother in my heart,
She in endearment stood there,
Saying "Nama Siva";
She dispelled from me
All thoughts of rank and status
Brahma and the rest enjoy,
She destroyed in me
All speech that from ignorance arises.

1116. She Grants Mukti to Tried Devotees

Prattling in ignorance,
They spent their lives away,
Alas! these poor men!
She, Primal One, grants Mukti
To all those
Who in constant devotion seek;
She has eyes three fish-shaped,
She has lips red

---

[1] Of 12 finger-length breath inhaled (puraka), eight finger-length is exhaled (rechaka); the four finger-length is retained in kumbhaka.

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That warble words sweet,
Her face is compassion full,
That in Grace reveals before me.

1117. She Stands in Mind, Heart and Intellect

In my mind, in my heart, in my intellect,
In all three She stood;
She stood in my head, beyond the Sahasrara,
She stood within the Bounteous Lord,
She stood as Thought,
Behind Mamaya's concealed Light,
She the Virgin that all created.

1118. The Virgin Bore the Five Gods

She the Virgin Eternal,
And Virgin She ceased to be not
When She made love,
And bore Children Five;
And among them is Siva too
Who Books of Truth composed!
Oh, this Maya![1]
Dark, dark indeed it is!

1119. Truth is Bliss

Dark is Sakti, Space is Lord,
Truth is Union in God,
Bliss it is for the Holy Ones,
Thus in doubt-free mind,
Adore Lord;
The Primal One,
Will sure bless you.

1120. She Blossoms in Prayerful Heart

She is the Beginning,
She is the Beginningless,
She is the Para Sakti,
She is Para Parai
That Lord's Form shares Half,
She is the bejewelled Mother Supreme,
She is the End of Samadhi,
Manonmani, the Jewel of Inmost Thought,

---

[1] There is a play on words when 'Maya' is said to be 'dark'. She is so because it is she who is the cause of delusion." Also, in Tamil, *Mayam* means blackness. Cf. *Mayon*, a Tamil name for Vishnu. 'Children Five' refers to the five gods of *pancayatana*, namely Siva, Sakti Herself, Vishnu, Surya, and Ganapati in Puranic mythology.

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In my prayerful heart,
She blossomed exuberant.

1121. She is Kindred of Jiva

She is learning above all learning,
She is beginningless Vedas,
This they know not;
She is creation and its diversities,
She is Tattvas,
She is Primal One,
She is kindred of Jiva,
Thus She assured me.

1122. She Severs Karma

She is kindred of Jiva
She resides in the Jiva's spinal Sushumna,
She is Mistress of sweet speech,
She is Spouse of Lord
Whom all praise high,
She is comely one, dear to Siva
She whom I adore,
Severed my Karmas hard.

1123. She is Beginningless

She is light that shines
In those who severed their Karmas hard,
She is Truth of all those who reach Her,
She is the Mother that took me into Her vassalage,
The Lord is Her Spouse
Yet Beginningless is She.

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7. PURNA SAKTI

Sakti, being another form of the sun (the pure energy form), possesses twelve Kalas, that is the twelve positions in the Zodiac.

Purna Sakti is the primal Sakti. She possesses the full sixteen kalas. She is perfection. She is united with Siva in the sphere of pure consciousness. Yet, She remains eternally virgin. This is the subtlest of the subtle mysteries of God. But from it follows the great Truth, that Siva is the Father, and Sakti is the Mother; and that Mother and Father are One.

Like Brahma, She is seated on lotus blossoms. Brahma can vouchsafe no more than a hundred years of life here below; but, Purna Sakti can ordain eternal life for Her devotees. Purna Sakti arose and illumined the moon. She is the Mistress of Tattvas. She is kundalini. She is jnana. She is the Divine Fawn that dances with the Lord.

Her Grace is true knowledge. When Her Grace descends, mayaic ignorance disappears. She is beyond bindu and nada. She is Tatparai, the uncreated. She is Final Mukti. She is Parasakti who stood with Para. She became Icchasakti and Jnanasakti and when Kriyasakti arrived from bindu, she became immanent in all the three saktis.

At the time of creation Siva and Sakti stood inseparate as flower and fragrance. Together they stirred the primordial bindu. Creation then commenced.

When in the beginning the worlds were created, Parasakti followed the eternally existent Lord through heaven and earth and breathed life into all creation.

She evolved as bindu and nada, and as the several gods and tattvas, she is in Siva; she is in jiva; she is Sattavi, possessing the sattva guna. The countless *bhuvanas* (worlds) whirl in obedience to Her.

She is seated on the petals of the cosmic flower. She is seated on the petals of the six adharas. She is seated on the petals of the heart. She is seated on the petals of sahasrara. As prana reaches Purna sakti with ten faces in sahasrara, ambrosia streams from Her downward-looking face. She is bathed in cosmic light. She is the One that destroys karmas, drives away maya, and confers the ultimate liberations.

1124. She is of Kalas Twelve

She is the Beginning, She is the Beginningless
She is the Cause, She is the Uncaused
She taught Vedas to Vedic Sages.
She is abiding Light Divine,
She is the Self-Manifest Light
She that became Half of Siva's Form,
She, of Kalas twelve, Para Parai.

1125. I Measured All

I measured the limits of space,
Its beginning and end;
I measured the men and women

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In spaces everywhere;
I measured the Primal Lord
Of spaces Vast;
I measured His Grace in devotion
And knew all.

1126. Meditate on Muladhara

They know this not:
That Sakti Primordial espoused Siva
And together Perfection are;
She bestows Her Grace
On Her devotees;
She, the Virgin Eternal[1];
Meditate on Her in Muladhara, where She is
Success indeed shall be
Your yogic feat in breath control.

1127. Indriya, Jiva, Siva and Sakti—All United

The massive elephants five (Indriyas),
Jiva, the mahout with the goad,
The Lord of many-splendoured crown (Siva)
Who in the fragrant (Blossom) appears (Sahasrara),
And the Mother who with Him is in rapturous union,
All in one love-union forever merged.

1128. How United

In the rapture of that union
My Father enters in love subtle;
In Misery's broth of harassing Pasa.
My Mother Para Sakti
To the very marrow enters.

1129. Siva and Sakti are the Real Father and Mother

Cease talking of "my mother", "my father"
In the possessive way of this world;
Your Mother and the timeless Father
Are there in union;
As your unerring guide for you Here-after;
Nandi verily stood,
As Mother and Father in one.

---

[1] It is important to note that Sakti is frequently referred to as a virgin, even though she is said to be the wife of Siva and mother of children (here five, and in the Vedas, seven or eight as Aditi). This is because the magical power of a woman is thought to reside in her virginity. Cf, Kannagi, that is, Kanya plus nagi, literally the "naga virgin", of *Silappadikaram*, the Tamil classic.

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1130. The Mother of Jnana Decides Life-Span

On the lovely lotus
That blossoms in cool waters
Is the Four-Headed God;
The years vouchsafed by Him here below
Are no more than a hundred;
The Mother of Jnana seated on blossom appeared;
She is the Mistress of Words, abiding in the tongue
Now it is Her command (how long you live).

1131. When Egoity Disappears

Untroubled by Anava ways,
Inward looking,
Steadying the wavering mind,
Centering it on high,
Thus when they realize praiseworthy Para
They and He forever one become.

1132. She Illumines the Moon Within

Of Herself She arose
This Mistress of Tattvas,
And illumined the Moon
In the astral sphere within[1];
Unto a column of treacle
The light of Kundalini bright rises,
Know you, where that Siva the Fawn dances!

1133. When Grace Dawns Jnana Arises

In the five senses of Mayaic knowledge,
When Grace of Sakti of True Knowledge enters,
They know the Jnana
That forever abides;
In the thoughts of those
Who intense cherish Her,
She abides for sure.

1134. Seek Her and Transcend Time and Age

In the spaces vast
Where neither night nor day is,
She of fragrant tresses is:
Seek Her;
And in silence with Grace slumber,
You shall forever youthful be
Transcending time and age.

---

[1] 'The Moon in the astral sphere within' refers to the six chakras or nerve plexes in the body, through which when roused Kundalini passes in tantric sadhana.

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1135. Beyond Bindu and Nada, She is

Youthful forever you shall be;
Transcending Bindu and Nada
That approach Her not,
You shall one with Para Sakti be;
And reach the Mukti State Finale,
She, the Grace Divine
All Liberation confers.

1136. Parasakti Evolves into Jnana and Ichcha

Parasakti. who with pervasive Para stood,
Becomes Jnana Sakti and Ichcha Sakti;
And when Kriya Sakti arrives (from Bindu),
The Dancer immanent becomes in them all.

1137. Siva was One With Sakti in Primal Act of Creation

As flower and its fragrance
Siva and Sakti stood form resembling,
This they know not;
When together they stirred the Primordial Bindu
For creation to commence,
He in Thought was one with Her;
Thus it was, My Father stood.

1138. Sakti Devolves into Bindu and Nada

Siva-Sakti who in Thought,
Thus commenced evolution
As Bindu and Nada expanded;
She wears the orb of moon
As on Her matted locks
She is Sattva Guna possessed
She is the Beginning and End;
Thus is Her Form Divine.

1139. Sakti is in Siva and in Jiva

She is in Siva contained,
She is of ambrosial milk breasted.
She is in Jivas,
Yet they know not the way to Her;
Into them that hold Her in their hearts,
She welled up from within
And like a bright lamp shed Her light.

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1140. The Yogis See Lord

The Lord is my master,
He is Rudra, Fire and Light
He mounts the Bull in splendour surpassing;
Ye who have not seen Him,
Away, from Here!
The Sadhakas have seen Him;
He is the support of their heart.

1141. She is on the Flower of Cosmos and Flower of Heart

On the petals of six Adharas is She seated;
On the petals of the Flower of Cosmos,
Of Worlds two hundred and eighteen above[1] is She seated;
She is the Blessed One that is seated on the Flower of Heart
She is the bejewelled one that is on Earth (Muladhara) below.

1142. Worlds Move in Sakti's Way

The bejewelled one is where Parama is;
She is the Light that shines high
As pennon resplendent.
She is dazzling like the lightning in the sky,
And all worlds in Sakti's Way whirl.

1143. Sakti is Kundalini Within

In the nine centres[2] within,
That Flower walked,
As nine Saktis[3] were they there;
Kundalini Light through Central passage arose,
And into the Lotus in Sahasrara spread.

1144. Lotuses of Sakti

That Lotus in folds several is Primal Sakti's abode;
The Lotus that lifts soul is in the heart:
When the Lotus in Muladhara is roused,
The Lotus in Sahasrara blossoms.

---

[1] *Bhuvanas* (worlds) are enumerated as 224: see Mantra 265, Tantra Three. "Above 218" would place Sakti in the Siva tattva, in *santyatita kala.*

[2] Six adharas and three lights, sun, moon and fire.

[3] Vamai, Seshtai, Raudri, Kali, Kalavikarni, Balavikarni, Balabrahmadam, Sarvabhudadamani, Manonmani.

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1145. Sakti Pervades All Adharas

The Spark that arose in triangular Chakra (Muladhara)
Flew and spread in the rest of Adhara Chakras;
And piercing Sahasrara shone bright;
Thus She pervaded in Chakras all.

1146. As Prana Reaches Sakti in Ajna Ambrosia Flows

There She was with faces ten in all directions;
Because of Her the wind blows in all quarters,
The fire flames upwards and water courses downwards
And everything functions properly because of Her.

1147. Sakti Daily Prays to Lord

Her glances are like arrows sharp,
She is the Mother Supreme,
She is Manonmani;
Her waist is slender like a tender vine,
Her tresses are bedecked with flower garlands,
Her Form is red gold,
Fragrant by far;
Daily She looks at the Lord and prays.

1148. Sakti's Pervasiveness

She utters the Vedas Four,
The great Goddess, the Sakti;
She dons robes fine,
Her Feet compass world entire;
She stands elated
Pervading worlds and universes;
She stands adorned
With three lights, Sun, Moon and Fire.

1149. Sakti's Omnipotence

She holds in Her Form
The One Lord of Worlds all,
She creates million, million universes vast
In Her Thought;
She is draped in Cosmic Light,
She beautifies all,
Her I stood adoring.

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1150. She Drives Away Death

"Hail, to You"—thus I pray
She is the Mistress of Worlds all,
She is my Mother,
She is my Prowess,
She is Mother of Tapas rare;
She is bejewelled,
Her countenance is
Of passions dispelled;
She is of soft finery,
She drives away fearsome death.

1151. She Uproots Karmas

She is of hands bedecked in jewellery,
She is Fountain of Bliss Divine,
She is Beautiful,
She is Tiripurai of Loveliness Perfect,
She is Mount Kailas
That all Karma destroys;
She forever uproots Karmas
Of Her devotees;
She is the Primal One.

1152. She Dispels Illusory Fame

She is damsel of sweet music,
She is tender vine of Void Limitless,
She is fame infinite,
She is fruit-laden green vine;
She drove away Maya
That transitory fame gives;
She of abiding fame,
In my heart entered.

1153. She Created All Life

Eternal existent is our Lord;
When at the beginning the worlds were created,
She Our Para Sakti followed Him,
Through "Heaven and earth"
And breathed life into creation all;
That verily was Sakti's Work.

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1154. Siva and Sakti Together Grant Grace and Liberation

"This" and "That", they say, is God,
They Know Him not, the True One
They know not
Who ultimate liberation grants,
They know not
The Mother Great of honeyed-flower bedecked tresses,
That Grace confers;
Of muddled thinking they are.

8. SUPPORT-SUPPORTED

Siva and Sakti are mutually the support and the supported at once. They share their Form, half and half, entwined in divine delight.

1155. Sakti is the Support of Adharas

Kundalini in the four petalled Muladhara
Into Six and ninety Tattvas blossomed;
The Adharas four above have petals forty four in all;
Beyond is the Adhara with sidereal petals
Yet beyond (twine) Lotus blossom is Sakti seated;
Herself like a tender petal
Supports the all.

1156. Sakti is Support-All

She remained the Support-All,
Looking aloft to Her own Divine Light,
She spread Herself over Adharas six;
She held the Vedic Truth in Her Thought;
She centered on Her the Letters Five
She, the Mother Benevolent.

1157. Follow the Mother of Divine Light

The Mother Benevolent with Her Spouse remained,
Sharing Her Half with Supreme God;
Follow that Mother of Divine Light
And gain Her support;
All sorrows will see their end;
And you become blemishless Pure.

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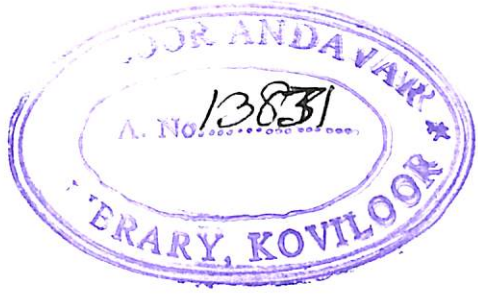
1158. Siva Arises in Sakti

The Lord of Spaces Vast
Abides in loving heart of the Mother,
That bedecks honeyed-flowers in Her tresses;
He shares Her in His Form:
And He from Her arises
Himself thus a woman too!



1159. From Female Arises Male

Woman espousing Woman
Strange indeed it is!
From Woman arose Man;
When you know the why of this,
No more will there be talk
Of Sakti from Siva arising.

1160. As Siva-Sakti She is in My Heart

She is the great Truth of silence
She is graciousness high manifest
She is Pure Light
She is Manonmani Sakti;
The Blemishless Light espousing God
Entered in me and delighted me.

1161. Siva-Sakti is Support-All

She is Virgin of Delight,
She is Sakti, Manonmani,
As Woman She pervades the world
And supports it,
She is the Mistress of the Five Acts,
She is the Fountainhead of Vedas;
Her the Lord in delight espoused.

1162. Siva Stood Entwined With Sakti

With Fore-head eye,
Lord stood in delight;
Lord stood in delight
Seeking to enter our hearts;
Lord stood in delight
For all worlds to delight;
Lord stood in delight with Sakti
Her shoulders in embrace entwined.

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1163. She Entered My Sentience

Full-breasted She is,
Supple-waisted She is,
Spreading yellow-spotted[1] is Her skin,.
Of Pure speech She is,
Soft-footed like a feathery peacock She is,
She in my sentience entered.
How Shall I describe it?

1164. She is of Unconquerable Powers

Beyond description is the fiery sphere that envelops Her,
Beyond description it is even for bedazzled Jnanis;
She is Supreme Mistress of unconquerable acts,
She is Manonmani that is beyond grasp.

1165. He is All

Holding the worlds apart, as the Heavens high He spreads;
Himself the scorching Fire, Sun and Moon,
Himself the Mother that sends down the rains,
Himself the mountains strong and oceans cold.

1166. The Humans Who Reach Her are Above Gods

They who reach Her, of Compassion Divine
Well may they be here on earth below
Yet regard them not as humans;
Divine are their qualities;
Serene is their composure,
Higher than Celestials are they.

1167. Omniscience and Omnipresence of Sakti

She is Virgin that oversees directions eight,
She is One that pervades there,
She is beginningless Parasakti that everywhere are;
With fragrant flowers in hand,
And songs in their tongue,
The devotees pray and praise Her
In directions eight.

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[1] This is a poetical convention attributing the loveliness of a woman's skin.

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1168. Parasakti is in the Cranium

The moon within shines with virgin rays,
Red in hue is the mansion where She is,
It is in Cranium within the head
Follow Her (Manonmani),
Beaming with Kalas ten and six;
You shall reach Parasakti.

1169. She is Multiformed, Praised in Vyamala Agama

Parasakti is Power that supports all
And everywhere;
She resides within head;
She is Sakti of the Night;
She is of Vyamala Agama praised,
She is Sakti that comes as Guru,
Diverse indeed Her Forms, I perceived.

1170. She is Kriya Sakti, Bhoga Sakti and Parasakti

She conceives worlds seven;
She is Yogini Sakti,
She cognizes life and as its support stands:
Of yore she joined Lord in creative union
And became Bhoga Sakti;
And then She was Param Herself (Parasakti)
Undifferentiated from Siva.

1171. Sakti's Union in Bhoga was Yoga

This Sakti
And that Our Lord Great
When together united,
It was Yoga and Bhoga divine;
Manonmani Sakti of fragrant tresses
In that union was verily in Yoga;
That in truth it is.

1172. Yoga Sakti Described

Yoga Sakti's pedestal is Light within:
Yoga Sakti's visage is toward south:
Yoga Sakti's navel is Cosmic centre;
Yoga Sakti's feet are sublime exceeding;
—This may you realize.

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1173. In Siva-Sakti Union Maya, Bindu and Nadas Arise

She Siva high in Cranium
Unites in Kundalini Fire,
With Maya
And finite Bindu and Nada
Sakti rises,
She that is in bejewelled bangles bedecked.

1174. Further Evolutes of Sakti

From Parasakti,
Who thus evoluted,
Arises the Eight Saktis:
And of equal Kalas twice seven;
And Bindu that manifests creation entire;
Indeed Her Divine Mutations are,
She remaining Param as ever.

1175. Worship of Vidya Chakra

Mount Parasakti,
In Vidya Chakra,
And for seven and twenty days,
Chant Rudra mantra again and again,
The Eight Saktis will there appear,
And the white hued Three-eyed Parasakti too.
With mace and Her Mudra of yore.

1176. She is Pervasive All

She of Mudras triple[1], and Jnana perfect.
She is the Tattvas, and the not-Tattvas
She is pervasive-all,
She is Paraparai that ParaParan holds
She is Sakti and Ananda Sakti too.

1177. Universe is Her Abode

She is unto fragrant tender vine,
She is virgin with budding breasts
She is radiant kum-kum hued red,
She holds Elephant-goad and noose
Know that universe entire is that Virgin's abode.

---

[1] Her triple mudras are *jnana mudra, tattva mudra* and *ananda mudra*, or, *jnana mudra, abhaya mudra, varada mudra*. The three mudras used in the Sri Meenakshi Temple of Madurai are, *rishabha mudra, meena mudra* and *rajakara naga mudra*. See also *Abhidana Chintamani*, p 294.

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1178. Sakti is Mother, Daughter and Spouse

She is Manonmani beyond word and thought,
She is the Mother that has ghosts and Ganas for Her host,
For Hara who all knowledge surpasses.
She is Mother, Daughter and Spouse at once.

1179. She is Cause and Caused

She stands as Spouse,
She stands as Tattvas,
She is the Cause
And the Caused at once,
She is the Ancient
That is enveloped by Bindu perfect,
She possesses the directions ten of this world.

1180. She is Eternal

Ten faces She has, our Parasakti,
She revealed the four Vedas with the six Angas.
She as One pervaded the Adharas six
She as Eternal stood,
Our Lovely bejewelled Mother,
Know you this.

1181. She is Non-separate From Siva

She is virgin of arched eye-brows,
She is Awesome One,
In seven worlds She shone.
She is gentle Devi, holy
She is of breasts ambrosial,
She is Mistress of Over-Soul (Siva),
She knows separateness none
From Her Lord.

1182. She is Jnana in Jiva

She is the Great Mother Non-separate stood
She is the lovely vine in Muladhara unites.
With senses centered, and in union absorbed
She in Jnana merging stood
In the Jiva within.

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1183. She Drew Me into Divine Rapture

Deep in the core of my heart She stood,
And there dispelled the falsity of senses five,
And in me in union joined.
And into the rapture of tapasvin way
Entranced, drew me;
She, the Mother of boundless Bounty.

1184. Bhoga Maha Sakti Confers Grace From Within

The Bounteous Mother, Bhoga Maha Sakti
Her Grace confers;
The sweetness of that Grace,
She from within grants.
They know this not,
Just as the colour cannot be separated from a flower,
She remains inseparable from the jiva,
She eternally abides as such.

1185. She Entered in Union Wondrous and Abiding

The Mother invaded my heart
And there resided
In union perfect intense,
And in wonder abiding,
And in that Cranium Centre She was,
That, indeed, is union true.

1186. Adore Her and Vanquish Fate

This and that—thus your desire runs
Get rid of it;
Adore Her
And through Sushumna upward look
Well may you even Fate conquer.
She of the Flower in Sahasrara
In the Spheres Three,
Of Sun, Moon and Fire.

1187. She Ascends the Three Spheres

Three the spheres the Mohini ascends to
At top She appears
In Sphere of Sun of Kalas twelve
With Kalas fourteen She is Mamaya;
And in Moon's Sphere[1]
The Bright One finite appears.

---

[1] Refer to Mantra 852, Tantra Three for the *kalas* of the moon and fire.

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1188. Nada Arises in Moon's Sphere and Reaches the Heart Centre

Like the rays of the Sun
The Nada[1] from Moon Sphere arises,
From there it travels to the root of tongue,
And thence to throat the light goes,
And then to region of heart,
Whence arises the articulate sound;
For all this,
The source is the Moon Sphere (where Sakti is).

1189. She Abides in Moon's Sphere, Changeless

That is beginning and end of where She is
—The Kalas twice-eight in the Moon Sphere—
Changes indefinite it none has;
It is of infinite beauty
Reached by Centred Mind,
It is a Centre that is fragrant dense
There was She born.
And there in divinity abides.

1190. There She Abides

There She abided, the bejewelled One
There She abided in Centre Finite
There She abided as Holy Way
There She abided as Bliss Infinite,
There She abided
All worlds praising her,
And yearning for Her;
There She abided, the Great Mother.

---

[1] The practice of *nada* or listening to internal sounds leads to samadhi. Compare *Hatha Yoga Pradipika*, iv, pp 64-67: "I will now describe the practice of *anahatha nada* (heart sound), as propounded by Goraka Natha for the benefit of those who are unable to understand the principles of knowledge. Adiriatha propounds one and a quarter crore methods of trance and they are all extant. Of these, the hearing of the *anahatha nada* (heart sound) is the only one, which is the chief, in my opinion. Sitting with *mukta asana* and with the *sambhavi mudra*, the yogi should hear the sound inside his right ear, with a collected mind. The ears, the eyes, the nose and the mouth should be closed and then the clear sound is heard in the passage of sushumna which has been cleansed of all its impurities."

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1191. In Siva-Sakti Union Arose the Five Gods

The Mother and Her Handsome Spouse
Together embracing
Looked inward and out;
The Maya and the Five Sons
With their Saktis arising
Commenced their tasks[1] respective.

1192. Kundalini Subsides in Sakti

With rituals many, they tapas perform;
Let them meditate on Her within their body vessel.
The Kundalini light within
Ascending through Sushumna cavity
Will in Her Love subside.

1193. Piercing Chakras, Primal Mantra Arises

She dwells in flowers of Six Adharas
Make them unfold,
And the Primal Mantra in radiance arises,
Precious by far than pearl it is.

1194. Sakti's Attributes

Of pearly, white radiance is Her visage,
Three the eyes She has in face each,
She is Sakti, Sakiri, Sahali, Jatadhari[2]
Ten Her hands;
She is the bejewelled Mother
To Paraparan belongs,
Goddess of Learning She is,
In my heart She stood.

1195. She Pervades the Three Spheres

She has Spheres Three
Of Fire, Moon and Sun
She is Head of all three together,
She abandons you not
Even if you forget Her;
She is Light within.

---

[1] Creation, Preservation, Dissolution, Obfuscation and Revealing Grace.
[2] *Sakti*—Consort of Siva; *Sakiri*—of great prowess; *Sahali*—of manifest form; *Jatadhari*—of matted locks; *Paraparan*—of jnana possessed.

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1196. She is the Vine from Visuddha to Sahasrara

The Six Adharas lie concealed within,
There with the white Light of Kundalini Fire,
Siva-Sakti of honeyed flower bedecked tresses:
Stands, intimate mingled;
She is vine from Visuddha ascends
To ambrosia in Sahasrara.

1197. When Ambrosia Flows

When that vine from Visuddha Adhara
Reaches to the Mark the Guru showed,
Ambrosia flows,
That is Form of Siva of anklet-girt Feet,
That is Bliss Divine;
She spreads it over Adharas six,
In order according,
She, the bejewelled One.

1198. How Yoga Sakti was Seated

The bejewelled One, Kundalini,
The Gods that are Three,
The Shining garland of Adhara six,
The Kalas twice-eight,
The Jnana Sakti in forehead seated,
The Congregation of Manatreswaras,
All arrived to praise Her:
Thus She was, the Yoga Sakti, seated.

1199. Yoga True Path to Mukti

Sakti is the Mother of Sadhaka (Yogi)
She is the Mistress of Mukti;
This they know not,
And in vain, in other ways,
Their devotion went;
Wretches they are;
Like a beaten dog,
They howl and wail.

1200. On Whom She Confers Her Grace

Who shall behold the Feet of that Holy One.
To them who seek Her Presence
And constant meditate,
The Mother of cloud-dark tresses
Revealed Her Holy Feet, Lotus-like,
And placing them on their thoughts,
Blessed them with Her Grace.

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1201. Way to Enter Samadhi

Hold Her in your thoughts?
Hold Her on your head,
Hold Her in your presence
Hold Her in Muladhara
Hold Her in meditation
Undistracted by worldly thoughts,
Hold Her in the mystic junction in cranium,
And into Samadhi enter.

1202. In Samadhi, Sakti is in Moon's Sphere

She stands as the goal of
Those who in Samadhi enter,
She of the arched brows
Who resides in Si, Va, and rest (of Letters Five);
Chant the Mantra in love endearing
As the First of Saktis' Nine
She in your Full Moon Sphere,
Ever abides.

1203. Reach Siva Through Adhara Sakti

Ascend Adharas six in order,
Where She resides,
And daily approach Her,
She of fragrant tresses;
If Her mantra is repeated with the four[1]
You can attain many good results.

1204. Conquer Karmas By Devotion to Sakti

You shall conquer fruits of your twin Karmas,
If you but with folded hands,
And devotion pure
Think of Her;
Whose Form is tender like a flower petal
Who is Virgin Eternal, Kundalini,
Whose eyes are painted in dark collyrium
Who is Sweetness Surpassing.

[1] The four—Pranava, Bija, Sakti and Kilakam.

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1205. Worship Sakti and Attain Siva's Attributes

Think of Her;
Think of Her time and again;
Train your mind toward Her and reach Her;
Think of Her, deep in heart
Realize Her;
The Only One in this world;
She will make you bide here below forever
You may attain eight attributes of Siva[1] too.

1206. In Loving Constancy Reach Sakti

Like a turtle, withdraw your senses;
Like a vassal devoted, be in loving constancy;
Chant "Aum"
And meet Her, of shining fragrant tresses;
In your heart's Centre She as Light stands,
There She stood, bedecked with Flower
That is Crescent Moon.

1207. Meet Her Through Sushumna

In Her bangled hands beautiful,
She holds elephant-goad and noose,
She carries ascetic pitcher and conch
She seeks letters twain.
That is the heart of Rudra mantra
She dances in rapture, in the Heart
Meet Her through Sushumna,
Your breath that way coursing.

1208. All Gods Beseech Her

Brahma, Vishnu, Rudra, Mahesa and Sadasiva
All, prayed at Her Feet,
And their respective states attained;
Kama, God of Love, and his brother Sama,
And Sun, Fire and Moon
All, all, besought Her Feet
And on their heads they bore them.

---

[1] The "eight attributes of Siva"—see Mantra 1, Prelude 8.

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1209. She Dances as Jnana in Sushumna

She wears the crescent moon, the trident, and the skull
She is slender vine long,
She is immaculate,
She is bejewelled,
She dances through Sushumna Nadi central
As Jnana Luminous,
She, Beginning of universe all.

1210. Pervasiveness of SivaSakti

From end to end of cosmic universe,
Nothing there is but the Bejewelled Mother;
It is all but Sakti and Siva conjoint
Like Sushumna and Kundalini.

1211. Sakti With Siva in Sahasrara

He consumed poison
While He let Celestials consume ambrosia;
Their immortal state shall reach you;
The Joys of tapas shall yours be,
Piercing Chakras
She entered unopened flower above,
With Lord, She there sat,
High in Sahasrara.

1212. Worship Sakti in Yoga Way

That their tapas high may wax
They walk from place to place
And soon perish;
There She is in four petalled Muladhara
Stand there and worship on top of Cranium,
She is of Letter Exalted (Aum)
And beauty surpassing possessed.

1213. Chant Na Ma Si Va

The Beauteous One is She.
The Divine Swan (So-Ham) is She:
There She was in Mantra Aum too;
With those who chant,
Syllable Na-Ma-Si-Va
She, the Mother of Niyama,
Constant stood to succour.

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1214. She is Immanent as Kala

A crystal statue She is,
Of purest moon's rays,
Of rich pearl's radiance She is,
Of wavy tresses She is,
She immanent stands in Jivas
As Kala pervasive.

1215. She is Immanent in All

The Virgin with Her Lover commingling stood
She stood commingling in all Life and Thought
She stood commingling in all Learning and Wisdom
She stood commingling as Time Eternal.

1216. She is Pervasive Everywhere

She is Eternal Time embodied;
She pervades all thought and love;
She united in Jiva inseparably;
She is Malini (Uma); Makuli (Kundalini)
Mantra Chandika
(That blows away the troubles of Her devotees like a tornado)
She is Protectress,
She with Protector indivisible stands.

1217. She is Siva's Half

Parasakti is the Half of Him,
Who sports golden matted locks,
Who peels the elephant
And dances in triumph;
One their heart,
Ten the hands,
Five the bewitching faces,
Three the eyes on face each.

1218. She Stood Beyond Tattvas Thirty-Six

The Jiva and Tattvas four times nine
Are there;
Among them are the active group of Five (Senses);
In the body so constituted
She stands as Beginning and End,
Praised by Brahma and the twice-nine Ganas[1].

---

[1] *Ganas* are troops of noisy warrior bands, usually said to be Maruts, following Indra (in the *Rig Veda*) or Siva (in the *Atharva Veda*). The 18 Ganas are:

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1219. She Created Kala Beings

In the Beginning
Fifty-one the Kala Beings created
She stood as their life and soul;
She stood in the Chakra
Of fifty-one letters inscribed;
And He the Lord stood there
By the Jewelled One's side.

1220. She Dwells in Adharas

Two the Centres where the Primal Lord is,
One the Jewelled One
The other the Adharas six;
As the mind the Adharas six reaches
There She in each is with Her presence;
Thus She, of the flowing tresses,
In sweetness stood.

1221. The Adharas Get Enlivened

She stood there for me to witness
The seven Centres within me
Were uplifted and enlivened;
The ten breaths within me
As one Prana breath became;
And there She stood,
Chanting (Aum) and awareness imparting.

1222. Sakti Blesses

The Mantra Aum that Jnana imparts within.
Is the way of union in God,
Thus does Siva (Director) and Sakti (consort of the director)
Together in amity arise;
She, the Beloved of Siva, (Sivakami) blesses you.

---

1. Devas (Amaras)
2. Siddhas
3. Asuras
4. Daityas
5. Garudas
6. Kinnaras
7. Nirutas
8. Kimpurushas
9. Gandharvas
10. Yakshas
11. Vinjayas
12. Bhutas
13. Pisachas
14. Antharas
15. Munivas
16. Uragas
17. Akasavasis
18. Bhoga Bhumidars.

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1223. Sakti Appears in Eye-Brow Centre

She is Fire, the Primal Being and Isa
She is Spheres Three,
The Wind and the rest of elements;
She fortifies Jiva,
And renders him youthful,
Flower bedecked She stands
In Jiva's Eye-brow Centre.

1224. She is Paraparai

She that stands in Eye-brow centre is Manonmani,
She one with Fifty Letters becomes;
She is Para Parai and Parai too;
She is of the Acts Five—
Creation, Preservation, Dissolution, Obfuscation and Redemption.

1225. Her Blessing Leads to Union in Siva

She is vibrant Mohini,
She is amiable Yogini,
They who reach to Her
Stand at Her Feet adoring,
Unite in Siva that in their life is;
Para Siva, too, they ascend to become.

1226. Meditate on Aum in Cranium Top

At the far end of Cranium top
She abides, Ananda Mohini, the Golden Lady;
Meditate on Her in Silence chanting Aum,
That way lies life's Redemption.

1227. She Appears as Wisdom Subtle

She gave birth to Faiths several,
She is Manonmani, Mangali the Auspicious,
Rare is She for any to know;
To them that seek Her
United in word and thought,
She as Wisdom Subtle appears.

1228. Jnana Way is True Way

She is Wisdom Subtle
Of those with intellect subtle,
Behind it is Lord's Wisdom
That is Jnana;
That Way is the Holy Way,
For those who seek Siva-State,
The Way of Sanmarga (Jnana) is Way True.

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1229. Sakti is Mistress of Sanmarga

The (Jnana) Way becomes Sanmarga (Good) Way
Drives away all evil ways,
From that good Way,
All good deeds arise
Of that Sanmarga,
Sakti indeed the Mistress is.

1230. Source—Knowledge of Mukti

None except Sakti, Siva and (I) Jiva know
The Source of Mukti;
When you meditate constant on Sakti
That as Aum ripens,
That the Way sure
To enter the Centre aloft Sahasrara.

1231. Seek Sakti and Conquer Fate

Think not of this and that
And waste not your lives;
Those who reach to the Good Mother
Of flower bedecked tresses
In the Moon's sphere whence ambrosia flows
And there pray,
Well may they decreed Fate conquer.

1232. She is Conqueror Supreme

Well may they decreed Fate conquer,
Well may they Karmaic Pasa conquer,
Well may they desire-ridden Senses conquer,
Well may all these know
The Mother that conquers all.

1233. Sakti and Siva are in Letters Fifty-One

In letters Fifty and One
Sakti and Siva as one stand;
Thus was it through Time interminable;
That the State how
The Mother of flower laden tresses and Her Lord
Of yore have been,
Verily, verily is this true.

1234. Jnana Through Letters Fifty-One

When Sakti and Siva united
All creation, without seed, arose;
And thus was it with the Fifty-one Letters and their deities,
Acquiring Jnana, Jivas Perfection attained.

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1235. She Stood as Ambrosia in Sahasrara

The Perfect Siva and His Lady of Arched Brow
Were there seated;
And the Celestials stood praying
To swill the ambrosia that flowed;
And as Ambrosia there She stood
Radiant as Crescent Moon.

1236. She is Stellar Brilliance

They who reach to the Star Eternal
Became one with Her,
Of tresses, garland-festooned,
With fragrant Ganga and Moon,
And men of holy tapas
Self-realized praying;
Thus She stood in stellar brilliance.

1237. Meet Sakti and Attain Jnana

Standing face to face
With Her that is bejewelled,
With their inner light realizing Her,
And uniting in Her,
In the thoughts of Jivas thus reached
All Jnana appears.

1238. She Appears in the Form Conceived by Devotees

She appears in Form they conceive
She grants the Pure Way
And branches of Knowledge several,
She of doe-like eyes,
And He of handsome visage
Together appear;
Her do you seek.

1239. She Transcends Human Knowledge

Transcending human knowledge,
She stands as Vedic subtlety;
She is Maya, She is Divine Proud
She is damsel red-hued.
She is Sivananda Sundari (Siva-Bliss-Beauty),
She stood as Pure Way,
In Love endearing.

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1240. Leave Her Not

The Mother of precious jewels is Pure Way
Leave Her not,
But with Lord
Centre Her in your thoughts,
And there in Jnana
You shall absorbed be.

1241. You Will Attain Supreme State

The states of Brahma,Vishnu, Hara, Maheswara
All these but lead to Aum;
If Aum pervaded, you reach to Centres nine within
You shall honey-sweet divine become,
You shall in rapture sing,
You shall reach State of Greatness Surpassing.

1242. Worship Siva-Sakti and be Worshipped by Celestials

The Celestials, Vanavas and Dhanavas[1].
Will come to you and worship your feet,
And Indra and other Gods too in direction eight;
Seek therefore the way of worship to reach
The Mother of tresses, in flower clusters festooned,
And Her Lord, too.

1243. Sakti Worship is Siva Worship

Chant Her holy Mantra,
Worship with flowers fragrant,
Burn the incense,
Light the multi-flamed lamp,
Thus perform worship of Parvati;
The oblations that you in archana offer
Are for the Lord of Divine Light as well.

1244. Adore Parasakti Who Holds Parapara

Parapara that is immanent here below
And sustains all,
Eternal and Indestructable is He;
She of yore shared Her Form with Him,
She who holds the lovely parrot in Her hand,
And sports wavy tresses
She, Parasakti
Do adore Her!

---

[1] Dhanavas: Children of Danu, their mother—asuras.

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1245. Goddess of Wealth Will Bow

She is Uma of dark slender form,
She is Supreme mistress of Siva's ardour,
She is good vine that has eyes three,
She is the Mother of arched brow;
Do adore Her
And be illumined,
The very Golden Goddess (of Wealth) shall
At your feet be.

1246. Follow Her and Be Rid of Anava

Decked in garland of radiant gems
Parasakti resplendent appears,
Your Anava darkness to dispel;
She sports in love's union intimate
With Lord that is blue-throated;
Let Her be your heart's goal,
And follow Her close.

1247. Siva is Contained in Sakti

Lord is the Light of the world,
He is the consort of Sakti,
He in me stands
That, my love's greatness is;
He stands in Her too
As one Form inseparate;
With serpent and Ganga on Matted locks
He in Her is contained.

1248. Baffling Mystery of Siva-Sakti Union

Lord Nandi
That has form several,
And permeates life several,
Why does He in this Form (with Sakti)
So open appear?
That He thus sports in joy
With Her of bangled hands,
And Form bejewelled,
Is indeed a mystery, baffling!

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1249. Siva-Sakti Union is for Creation

The Lord of peaked matted locks
And Holy Feet,
He conjoins in Maya;
He the Pure One
That holds Ganga on His head
He shares Sakti in Love;
Him, the Great Sakti in bodily union embraced
That all creation in union to arise
She, the Supreme source of everything.

1250. Sakti's Grace from Siva Worship

As I realized Him, our Isa
I lost myself
As I united in Him
I became one with Him;
As I embraced the Lord of worlds all,
I remained in divine fulfillment,
As I entwined at the Primal One's Feet
I received His Sakti's Grace.

1251. Lord's Feet are the Refuge

The great Manonmani is Greatness All
The Holy Feet of Her Lord, the Goal True, they say;
This the learned know;
For those who this truth know,
His Golden Feet exalted art
Life's refuge unfailing,

1252. Accessibility of Sakti

My heart seeks Lord in love
He the Sweet One is in seven worlds beyond, they say;
That the reason why
I adore Mother
With flowers fragrant
And heart in melting love.

1253. Sakti Fashions Body-Home and Heavenly Home

She is Mother of Heavenly Home
She is Mistress Supreme,
Manonmani;
She fashions Holy Home
And stands as Mother Divine;
She, Maya, fashioned this body,
And in this Body Home too She abides.

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1254. Adore and Be with Siva-Sakti

My Mother and Father in love united;
Had they not,
Will my Mother and Father know me ever?
With my Mother and Father I sit,
And my Mother and Father,
I constant adore.

9. EROLI CHAKRAM (CHAKRA OF SUPREME LIGHT)

1255. From Nada in Muladhara Rises Eroli Chakra

In Muladhara Lotus of petals four,
Are Nadas four[1]
With radiant Bindu arise;
When Nada's radiant Kala everywhere suffuses,
Then does arise Radiant (Eroli) Chakra
In Central Kundalini Fire.

1256. Letters in the Chakra Have Great Power

Letters in Kundalini Fire are mighty great,
Letters in Kundalini Fire arose to heavens,
Letters in Kundalini Fire form a great Chakra
The Way Letters are placed,
I shall now relate.

1257. How Chakra is Formed

Bindu aforesaid with Nadas four,
In the four petals of that Adhara stand as Letters respective;
Chant Letters a hundred and forty four times,
They as Chakra form and lofty arise.

1258. Earth Chakra

Bindu letter conjoining Nada Letter
Together fill Muladhara;
When Conjoint Letters are thus repeated
They form Earth Chakra[2].

---

[1] *Va(m), Sa(m), Sha(m)* and *Sa(m)* are the four nadas
[2] Earth Chakra—*Jnala* (Cosmos) chakra.

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1259. Cosmos Chakra Expanded into Five Elements[1]

The Earth Chakra expanded,
When the Bindu and Nada conjoint became
That Adhara (Muladhara) to immense distance lengthened,
As Earth the letters thus expanded.

1260. Elements Earth and Water

The Letters arose as Bindu and Nada,
The Letters expanded as Chakra,
The Letters lengthened into Elements Earth,
The Letters lengthened as Element Water beyond.

1261. Beyond Appeared Elements Fire, Wind and Sky

As Element Water, Chakra lengthened,
Then further as Element Fire,
Then still further as Element Wind,
And further beyond as Element Sky.

1262. Letter for Sky is Ha(m)

To speak of Astral Letter,
In Astral Letter are all other letters contained
Astral letter is "Ha", that is Sivananda Bliss
That the Astral letter, know this.

1263. Sun Chakra

Know this, thus it is the Chakra,
Of five times five Bindu dot is it made;
With Nada the Chakra commences
With letters in the Chambers placed,
Thus it is the Sun Chakra.

1264. Letters of Siva-Sakti and Kundalini

"A", and Letters Five that follow[2]
These six are Letters of Primal One;
The six letters thus formed,
Are Sakti's Letters,
The middle Letter of the first Four (Va) aforesaid
Is Letter of Element Fire
Thus it is with these Letters holy.

---

[1] The Cosmos Chakra expanded into five elements, into *Ha* (sky), *Ya* (vayu), *Ra* (fire), *Va* (water) and *La* (earth).

[2] The six letters commencing with 'A' are the letters of Siva/Sakti: 1) A, Aa, I, I, G, U 2) E, E, Ai, O, O, Au; 3) Va, Sa, Sha, Sa; 4) (Aum) Si, Va, Ya, Na, Ma.

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1265. The 144 Letters of the Radiant Chakra

The Letters of Chakra radiant are a hundred and forty four,
The Letters are but the Six Letter Mantra
Whose Central Letter Va to Fire belongs
That Letter central as radiant Fire flames;
Thus are the Letters Six, first and last.

1266. Mystic Moon Sphere Visioned

For the birth and death to end
The finite position is for the Sixteen (Vishddhi) and
Two (Ajna)[1] to reach
And so when Kundalini that was at base
Ascends and crosses beyond the third[2] centre from it (Anahatha)
Then is visioned the Mystic Sphere of the Moon.

1267. Time Measured by Sun Within and Without

There they are to the Goat's Group belong
The days three hundred and sixty;
There they are in fortnights of days fifteen reckoned;
There they come as in the Centres Sixteen are Two
Kundalini ascends
There they come as the 'Sphere of the Mystic Sun' within is reached.

1268. Duration of Day, Month and Year

Across the firmament vast
The Sun travels through Zodiac houses twelve,
In time span reckoned
As thirty naligai's in the day,
And in days reckoned as three hundred and sixty
In the full year round.

---

[1] 18 letters—16 letters of the moon's 16 kalas and the two letters (A and U) of Aum.
[2] 13th letter—after the 12 letters in the 12 kalas of the sun are ascended, cover the moon sphere which absorbs the sun's kalas.

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1269. Group Distribution of Rasis in Zodiac

The Zodiac houses (Rasis) are in three clusters[1] reckoned,
With the Goat (Mesha) comes its group of three,
With the Bull (Rishabha) comes its group of three,
With the Twins (Mithuna) comes its group of three;
Thus are the Rasis in Zodiac in clusters three reckoned.

1270. How Rasi Chakra is Formed

When the Chakra fills the Zodiac,
The Chakra is by Bindu filled;
And when Nada too therein fills
The Rasi Chakra is in Zodiac fixed.

1271. Formation of Taraka Stellar Chakra

The Bindu letters with Nada letters arise,
When in each Adhara the appropriate letters
Bindu and Nada carry out are placed,
Then the Taraka (Stellar) Chakra appears!

1272. Taraka Chakra is the Support of Sakti

When the Chakra as a Star its form thus assumes,
On that Star does a divine light beam,
When onto this Star, Moon and Sun comes
That Star for Sakti support becomes,
Sakti that supports all.

---

[1] *Rasis* in the zodiac are determined in three groupings—Goat (*mesa*), Bull (*risabha*) and Twins (*mithuna*).

The *mesha* (Aries) group or path in this cluster are:
- Rishabha (Taurus)
- Mithuna (Gemini)
- Kataka (Cancer
- Simha (Leo)

The *rishabha* (Taurus) path contains:
- Kanni (Virgo)
- Tulam (Libra)
- Meena (Pisces)
- Mesha (Aries)

The *mithuna* (Gemini) path contains:
- Vrischika (Scorpio)
- Dhanus (Sagittarius)
- Makaram (Capricorn)
- Kumbha (Aquarius)

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1273. In That Chakra Arises Dark Smoky Flame

In Chakra, Bindu ascends,
In Bindu, Nada ascends,
In Nada, Flame of Fire ascends,
Beyond, appears a Light that is blue.

1274. That Flame Pervaded the Five Elements

That Blue Light enveloped universe all,
It became light of earth, water, fire, wind and sky,
Thus as it flamed and rose together,
As One Divine Light it pervaded everywhere.

1275. From That Arose Universe Based on Bindu

The universe as diverse worlds expanded,
The universe as firm too,
The universe is unto Primal Stain
The universe rests on Bindu's strength.

1276. Bindu and Nada Produce Bija

If Bindu and Nada in equal proportions arise,
Bindu and Nada together[1] produced Bija (Seed)
Balanced,
If Bindu rises more and Nada less,
The Bija becomes potent far,
Eight times more than Bindu.

1277. Bija—Causal and Caused

Two the Bijas from Nada arise,
One the Bija that ascends upward;
And with Nada alike arises,
The Seed behind as (Caused) Bindu expands.

1278. Bindu Drawn in Visuddha Becomes Seed of Liberation

As the Bindu rose higher and higher,
The Bija (Seed) in vain went;
When Bindu rises equal with Nada,
And is drawn within to pervade the petals sixteen (of the Visuddha adhara)
The Bindu that expands becomes the Seed of Liberation.

---

[1] *Nada* and *bindu* are stages of *sakti* in the movement towards the manifestation of the Self as Object, that is as the universe. Refer to Sir John Woodroffe, *The Garland of Letters*, p. 116.

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1279. From Bindu-Seed Bija Evolved All

From the Bindu-Seed Bija arose all,
From the Bindu-Seed arose all life,
From the Bindu-Seed arose this world,
From Lord's Feet (Nada) arose Bindu-Seed.

1280. Fifty Letters Evolved From Bindu and Nada

From Bindu and Nada evolved the letters,
From the letters was Chakra formed,
The letters and Chakras within the Body stand,
The letters verily are the mantras true.

1281. Pranava is the Mantra Supreme with its Seat in Eye-Brow Centre

To speak of mantras and Chakras
There it is one like the circle of fire,
The Tantras glorify;
Meditate on Pranava that is in the Eye-Brow Centre
Through the Tantras reached;
No more thine bondage is.

1282. Pranava Vision is Obtained When Egoity Falls Back

The Mantra that arises in Muladhara Chakra
Leaves not the Eye-Brow Centre;
When your egoity falls back
Then may you vision that Mantra.

1283. Vision Pranava in the Chakra

In the Chakra that ends your Pasa
May you vision Pranava,
All your thoughts, it will protect
All directions, you shall perceive
Well shall you reach Truth
That is subtler than the subtle,
If you but know, how to look for it.

1284. Siva's Letter and Sakti's Letter in Pranava Chakra

For the Chakra, thus said,
First letter is "A" of Siva
The letter next is of Sakti, "U"
The Chakra is the earth, fire and the rest of elements four,
Of the Chakra thus formed, more can be said.

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1285. Pranava Expands into Six Letter Mantra Aum Na Ma Si Va Ya

The mantra in Chakra arises,
Expands as Letters six;
It is Vedic mantra that conjoint with Letters Five
—Aum Nama Sivaya—arises
For those who that way inclined are.

1286. Sakti is the Presiding Deity of Six Letter Mantra

The Holy Sakti is the presiding deity of that Mantra
The Holy Sakti in there is like fire (Kundalini);
If attainment of Her be Sadhaka's goal,
The ensnaring Pasa nears not.

1287. Siddhis Come of Their Own Accord

The Sthambanam, Maranam and Vasyam
Are powers there in the Chakra of themselves arise
In the place where the Sadhaka is,
No enemies come,
Thus is for them who seek it within them.

1288. How to Meditate on the Six-Lettered Chakra

Vision the Chakra in Muladhara,
Centre the sound "A" therein,
Meditate on benevolent Siva within
And upward course the Prana breath.

1289. How it is Meditated for Worldly Purposes

As a quarter, a half, a three-quarter and one full[1]
The mantra thus in measure composed ascends,
And as it thus ascends,
The obstacles internal perish.
Thus it is for those who chant the mantra enchanting
For attainments worldly.

1290. Chant Nama in Love; You Shall be Light

Chant this mantra
Whose letters to the Dancer Divine Belong,
Inside uluva obstacles vanishing
You shall become the jewelled lamp in the Hall of Dance;
Even now do arise,
And chant Nama with love in your heart's core.

---

[1] The *pranava mantra* is composed of *bindu* (1/4 matra), '*M*' (1/2 matra), *nada* (3/4 matra) and '*A*' and '*U*' (full matra).

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10. BHAIRAVA CHAKRA

1291. Days Appropriate for Bhairava Chakra Worship

Ten days in the fortnight
Do this Worship perform;
The first six days of the fortnight,
And then the eighth, tenth, twelfth and fourteenth,
These the ten days appropriate .
(Leave out seventh, ninth, eleventh and thirteenth)
Then coursing breath through Right Nostril
Do you worship.

1292. Bhairava Destroys Your Enemy

As you worship Bhairava thus
The God appears with trident and skull,
He blinds the eyes of your enemy,
He drinks his life,
And with your enemy's body you may play as with a ball.

1293. Bhairava's Form

The Primal Bhairava
That comes to bless the Jiva
Holds the skull and trident in His hands,
He holds the drum and the noose too,
And the severed head and sword as well.

1294. Adore Bhairava Sincerely

Six His hands,
Blessed His look,
Ruddy Bright is Bhairava's Form;
He appears in the heart of the Pure
As shining Truth;
Do thou in devotion sincere adore Him.

1295. The Way of Bhairava Worship

Worship Him,
Perform a thousand worships
With dance and drink,
With sandal paste, and fragrant incense,
With musk, civet scent and unguents several,
Worship thus and pray
He fights your enemy.

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1296. Wishes Fulfilled by Bhairava Worship

As you pray, fight there shall be
As you the six adharas within ascend
Pray for the ways things should be
And all thy wishes fulfilled shall be.

11. SAMBHAVI MANDALA CHAKRA

1297. How to Form It

To speak of Sambhavi Mandala Chakra
It is like this:
Form Chambers eight,
Within it is the Chamber Central
That verily is the Eye of Tattvas Four
(Sivam, Sakti, Nadam and Bindu);
When we see this Holy State revealed,
We verily know Worlds all.

1298. Formation of Sambhavi Chakra

The Mandala that is formed by lines twenty horizontal and twenty vertical,
Form Bhupuras two inner and two outer,
The innermost Bhupara
Formed of Chambers six and ten.

1299. Sambhavi Chakra Formation

The Mandala is formed of
Lines twenty by twenty,
In Bhuparas four describe Lingas
And Lingas four in corner each too,
And place flowers four there.

1300. Chant Five Letters as Form of Fifty-One Letters

The Letters Fifty and One
There remained in form different
Chant Si Va Ya Na Ma pure there
Nothing will you lack then.

1301. Chant Aum Sivaya Nama and Conquer Death

Nothing shall you want;
The Holy Feet will be yours;
Chant the Vedic mantra Aum;
If steadfast you realize it
Death none, thus have they said.

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1302. Blessings of Sambhavi

You shall attain wealth,
Your favourite God you shall see,
Great state, holy waters of pilgrimage,
Delicious food, pleasant emotions,
And sound sleep, and gold,
All these of themselves, yours be
As the Mother of the Chakra blesses you.

1303. Proceed the Way of Five Letters

The Five Holy letters yours shall be,
Persevere their Way;
If you so proceed,
You shall achieve all you wish;
None the enemies,
In the World here below,

1304. Blessings of Sambhavi Worship

For those who bow low to Her,
Enemies none be,
None exalts in glee over them,
No more will Karma be,
And its untoward manifestations too;
Obstacles too will be none
All things good daily flow
Cool as water you will be.

1305. Sambhavi's Form

Chanting the Letters Five,
All may worship the Chakra of Sambhavi;
She is Bliss-Form that none has seen,
She is the earth, the sky, the sun and moon,
She is the sentience that pervades body and life.

1306. Sakti Blesses

The mantra Aum that Jnana within, imparts
Is the way of union in God,
Thus does Siva (Director) and Sakti (consort of the Director)
Together in amity arise;
She, the Beloved of Siva, (Sivakami) blesses you.

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12. BHUVANAPATHI CHAKRA

1307. Fifteen Letters[1] of the Chakra

The five letters beginning with "Ka" are golden hued to behold,
The six letters beginning with "A" are red-hued,
The four letters beginning with "Sa" are pure white,
The mantras thus grouped leads to bliss below
And to liberation above.

1308. Meditate on the (Double) Triangular Chakra

This the truth if you but see,
This the true God, none other there is;
Listen, one thing I say:
This triangle is great unto the ocean;
Centre your thoughts on it,
Bliss and Mukti shall yours be;
You will Siva-form be.

1309. When Siva Becomes Yoga Guru, Parasakti Assumes Eight Forms

The One Parasakti belongs to Lord as His part,
Her Form is Paravidya
She grants Mukti and Siddhi;
Though one the Parasaktis,
When Siva assumes the form of Yoga Guru,
Parasakti has forms eight[2] indeed.

---

[1] The five letters beginning with "Ka"—Ka, Aa, E, La, Hrm (*vakbhava* group); the six letters beginning with "A"—a Ha, Sa, Ka, Ha. La, Hrm (*kamaraja* group); the four letters beginning with "Sa"—Sa, Ka, La, Nm (*sakti* group).
The fifteen letters are collectively known as *Pancha-dasa-akashari* (this is also the *Sri Vidya Chakra*). The colours mentioned indicate the colours in which the letters should be marked in the chakra.

[2] The eight Saktis are counted differently. Several delineations are as follows:
1. Isani, Purani, Arthi, Vami, Murthi, Arini, Rodayitri and Janani;
2. Jayai, Vijayai, Jayanthi, Aparasithai, Siddhai, Rathai, Alambusai, Utpalai;
3. Vamai, Sreshtai, Raudri, Kali, Kalvikarni, Balavikarmi, Balapradhamani, Sarva Bhoodhathamani;
4. Arini, Janani, Rodayitri, Kali, Tatpurushi, Vamai, Aghori, Satyojathi.

Refer to the *Kadirvelpillai Dictionary*.

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1310. The Eight Saktis Reunite in Yoga

The eight Saktis belong to the eight-limbed yoga;
When Nadanta is reached,
The eight Saktis mingling one become (Parasakti),
The Bindu that stood apart disappeared,
These experiences reach not the witless lowly ones.

1311. How to Prepare the Double-Triangle Yantra

That Yantra you establish firm,
Worship at that Yantra Raja's feet,
Chant the Mantra, Guru has taught you,
Perform anga nyasas and meditate
And on copper plate describe
The six-pointed (double) triangle
For your birth to end.

1312. How to Place the Mantra Letters in the Yantra

On the six-pointed diagram
Place Srim, Hrim letters;
Above place Rim
Describe a circle the entire diagram to encompass
And place the letters eight times two[1], inclusive of Aum.

1313. More Mantra Letters

In the space above describe petals eight;
Place letter Ha in spaces betwixt petals;
Above Ha place letter U (Hum);
Close to petals,
Place letters Krom and Srom
And to the left of Chakra, place Am and Krom.

1314. With Further Mantra Letters Complete the Yantra

To the right of the Chakra thus formed,
Place Krom and Srom together
Surround the Chakra by Hrim,
Then do you worship the Sakti
That Bhuvanapathi is.

---

[1] The 'sixteen letters' comprise the fifteen letters referred to in Mantra 1307, plus *Aum*.

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1315. Worship of Yantra

When you perform the Puja to Bhuvanapathi,
Evoke Her in your heart in purity
Surrender your life (symbolic) at Her Feet (Prana Prathishtai)
And in glowing meditation sit.

1316. Evoke Bhuvaneswari's Form

Her form, pure red; silky Her robe,
In Her hands are the weapons, goad and noose,
In protective pose She gestures,
On the body are dazzling jewels,
Her body shining as gem purest
And radiant Her crown;
Thus adorned, She appears.

1317. Puja Ritual

Baring the garment that covers your skin
Laud Her in endearment,
Offer the milk-rice oblation with mantra chanting,
Turning in directions four, pronounce "Naradayai Suvaha,"
Remove the food thus offered and serve it.

1318. Pray to Yantra Raja

Before thus serving
Invoke Her within
And place Her firm in the lotus of the heart,
And then pray to Yantra Raja
Who is beyond reach
And hold Him fast within you,
He will grant your wishes all.

13. NAVAKKARI CHAKRA

1319. The Nine Letters of Navakkari Become Eighty-One

I shall speak of Navakkari (Nine-Lettered) Chakra:
The One-lettered[1] becomes the Nine-lettered
The Nine-lettered expands into the Eighty-one lettered;
Navakkari are the nine letters from Klim to Saum.

---

[1] As the nine mantras (Mantras 1320, 1324, 1329, 1334, 1339, 1344, 1349, 1354, 1359) repeat in nine relations, with each mantra for the beginning, the nine letters become 81 letters in all: Klim, Srim, Hrim, Aim, Gaum, Krim, Haum, Aum, Saum.

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1320. The Nine Mantras

With Klim as mantra-foot
Srim, Hrim, Aim, Gaum
Krim, Haum, Aum, and Saum;
Thus in order is the mantra Navakkari.
At the end chant Sivayanama,
At every rotation,
Then you attain the fruitfulness of Navakkari.

1321. Navakkari Mantra Confers All Blessings

Navakkari is the Chakra on which I practise,
In Navakkari arises all that is good;
When you chant the Navakkari Mantra
Deep within you,
The Navakkari Sakti[1], all blessings, confers.

1322. Blessings of Navakkari Mantra

Jnana and knowledge all, shall yours be;
The Karmas hard will flee from you;
No more will you evil deeds perform;
All boons will be granted to you;
The vision of Divine Light, yours shall be.

1323. Earthly Gifts of Chakra

Inscribe the Chakra on silver, gold or copper,
Meditate on it,
Your actions, all, will succeed;
You shall triumph in the world
The gifts of Chakra shall be as rich
As your meditation on it is deep.

---

[1] The nine Saktis enumerated are:

1. Navakkari Sakti—Mantra 1321
2. Thiru Nayaki—Mantra 1325
3. Thayyal Nayaki—Mantra 1329
4. Vagesvari (Navukkarrasi)—Mantra 1335
5. Tattva Nayaki—Mantra 1340
6. Parasakti—Mantra 1344
7. Sadasiva Nayaki—Mantra 1350
8. Amudesvari—Mantra 1354
9. Minkodiyal (Minnal Nayaki)—Mantra 1359.

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FIRST ROUND

1324. Chant From Srim to Klim on Chakra

Chant it with Srim to commence and Klim to end[1],
And thus as you continuous chant,
The first syllable becomes the last syllable;
Meditate on the Chakra within
Offering rice grain and Kusa grass,
Thus perform archanas;
She shall accept your worship.

1325. Srim Sakti a Golden Flower of Smoky Hue

The Srim Sakti thus appears
Of Her hue, you shall learn;
She is unto a golden flower of smoky hue;
All your wishes She will fulfil
Do adore, Her Grace to receive.

1326. Srim Sakti Confers Name, Fame and Immortality

All things will fare well with you here below,
Kala, God of Death, will by pass your days reckoned,
Your name and fame will spread like shafts of light,
Close nearer and nearer to Her
You shall reach Her.

1327. Srim Sakti Confers Blessings Several

Gold, silver and precious stones shall yours be,
Divine Grace and prosperity shall yours be,
The heavenly Devas' celestial life shall yours be,
That you may attain these, do meditate on Her.

1328. You Will Reach Siva by Worship of Srim Sakti

They meditate on Her,
That they immortals become,
The Lord of immortals shall bless you;
He who wears the Ganga and contains Her,
Him you persevere to reach.

---

[1] The order of chanting *Srim Sakti* is: Srim, Hrim, Aim, Gaum, Krim, Haum, Aum, Saum, Klim.

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SECOND ROUND

1329. Chant Hrim Commencing and Srim Ending

The letters in the Chakra you worship
With Hrim commencing and Srim ending;
Meditate on Her, the highly famed one bedecked in garlands,
You shall see Her
As the cloud-laden flower garden.

1330. Seek Hrim Sakti Constant; Your Face Will Glow

Meditate on the incomparable Sakti Hrim (Tani Nayaki)
Your face shall glow in consuming attraction
Seek Her constant;
The One who in the Param of Divine Light reposes
Seek Her, the Eternal One.

1331. Seek Hrim Sakti; the Rulers Will Be With You

Meditate on Her, who all blessings are;
The earthly rulers will with you be
Those against you will flourish not;
Praise Her who the Lord's Form shares.

1332. Reach Holy Feet of Hrim Sakti

Chant Her name (Hrim)
Who the mistress of directions eight is;
Attain the life of celestial gods
And so live;
Abandon the way that to this world leads
Reach the Holy Feet of Tani Nayaki Sakti
And there flourish.

1333. Chant Hrim Sakti's Name in Silence With Flowers

They flourish at Her Holy Feet
Who chant Her name in silence;
Who adore Her Feet with flowers
They know the way to reach Her Feet.

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THIRD ROUND

1334. Chant Aim to Hrim

The Chakra expands with Aim to begin[1]
From Aim beginning in Hrim it ends;
She who is dear unto Primal Lord
On Her, you meditate as Aim to begin.

1335. Aim Sakti (Vageswari) Will Appear

The Sakti you adore is Vageswari (Goddess of Logos)
Whom all Vedas and Agamas praise
She who is within the grasp of your tongue's chant
Shall reveal Herself to you, face to face.

1336. Hold the Chakra in the Tongue; Vageswari Lends Great Powers

This Chakra that before you appears,
If you hold in your tongue,
Its Mantra assumes the Dancer's Divine Form;
If this Vidya that is in the Golden Hall
Shall come within a human's reach,
Then this man shall conquer all,
The slender Sakti, Her grace conferring.

1337. Future Will Worship Aim Sakti; One of Unalloyed Joy

She of the slender Form is the Truth Divine;
Chant Her mantra and constant meditate;
Your days, in diverse Ways rolled on,
Will in steady prosperity ascend thereafter.

1338. You Will Master All Learning

Chant Aim mantra unceasing
All blessings shall follow;
You shall gain the understanding
That is beyond words and meaning of words;
With the blessing of Her, who is Queen of learning,
You shall a master of all Learning be;
No more enemies for you, here below.

---

[1] The order is: Aim, Gaum, Krim, Ham, Haum, Saum, Srim, Hrim.

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FOURTH ROUND

1339. Chant Gaum to Aim—Gaum Sakti Worship

No more enemies
For those who chant from Gaum to Aim
No more malicious glees against you
For those who meditate the Vine (Gaum) on the Chakra,
All creation shall bow to them
With exception none,
No exaggeration this is.

1340. Adore Gaum Sakti and Be Blessed

Adore Sakti who over all Tattvas rule,
All good lives will bend before you;
Lust, anger and ignorance with all in terror flee
Your actions all will shining be.

1341. Supreme Powers Conferred on the Gaum Sakti Sadhaka

He alone speaks,
And what he speaks is the final word;
He alone can speak
What he thinks is the right;
He who meditates on Her,
Who witnesses the Dance of Siva,
Is verily the Master of all around.

1342. Gaum Sakti is Mother of All

She is the Mother that all life is
She is the Mother that all life created
Worship at Her Feet, and all things will yours be;
Your Karmas will vanish, you shall holy become.

1343. Remain Close to Gaum Sakti

Holy you shall remain,
Far and wide in this world;
Honoured you shall there walk,
Benevolent you shall be to one and all,
Close to Her, you shall there tarry.

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FIFTH ROUND

1344. Chant Krim to Gaum

From Krim to Gaum
That the Chakra, I know of;
Those who meditate deep on it
Will become dear unto that Parasakti,
The Virgin of the sylvan glades;
And they shall shine high in this world.

1345. Blessings of Prosperity by Krim sakti (Para sakti)

When the luminous Para sakti
Within you takes Her abode,
Your heart dances in joy;
Clear vision fills your thoughts;
Rains copious fall,
Wealth and prosperity smile;
Thus shall it be for those who meditate on Her.

1346. Kings Shall Respect the Sadhaka of Krim Sakti

Meditate on the Chakra, worship performing,
Your obstacles, all, overcome will be;
Kings shall go to you and pay their respect
Your thoughts will glow, no sorrows emanating.

1347. The Sadhaka Shines Bright

Sorrow's fumes will not be;
A golden light will suffuse their body;
Hell none will be, as killing there is none,
Nothing else the refuge for all life on earth,
Nothing else is their crown of glory
For those who meditate on Krim
In Chakra Navakkari.

1348. Ignorance Dies by Worship of Krim Sakti

Those who meditate on Her
Glow in fame in directions all;
They experience not the evils of searing Karma;
Their inner light spreads far and wide;
Their egoity perished,
The light of differentiated knowledge
Forever snuffed out.

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SIXTH ROUND

1349. Chant From Hau(m) to Krim

The Chakra with mantras from Hau(m) to Krim is all light,
Happiness it is to those who meditate on it,
Pure Jnana and clear vision fills their thoughts
Meditating on it is meditating on Panchakshara.

1350. Sadasiva Sakti (Haum) Immanent in All

She (Haum) is the Sadasiva Sakti
She is the light behind the Adho-mukha[1]
(Downward looking face of the Lord)
She is the One emanating, taste, sight, feel, sound and smell;
She that is immanent in lives all.

1351. Immanence of (Haum) Sakti Further Elaborated

Within Herself She is,
Without, in all World She is,
Within me She is,
Filling it entire
Within earth, water, fire, wind and sky She is;
Within the eye, within the body too
May you behold Her.

1352. Well May We See Haum Sakti

Well may you see all that She does,
Immanent in our lives;
Well may you see Her,
If in your thoughts you hold Her;
Well may you see Her
If in the depths of your heart you make way for Her;
Stand firm,
Seeking Her in your thoughts constantly.

1353. Haum Sakti's Pervasiveness

She stands pervading the seven worlds at once;
She stands immanent in all hearts everywhere;
She stands bearing all good things of the world
She stands as the Divine Truth
That dispels Karmas hard.

---

[1] *Adho-mukha* corresponds, in this line of thought, to *Avalokitesvara* of Mahayana Buddhism.

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SEVENTH ROUND

1354. Chant Au(m) to Hau(m)

Divine Truth it is,
The Chakra from Au(m) to Hau(m) runs,
She Aum is the meaning within
Of that Chakra;
She is Amudeswari, the Self created
As good riches,
She in Chakra's midst stood.

1355. Meditate on Amudheswari (Aum Sakti)

That Amudheswari do hold in your heart
Rouse Kundalini with your breath coursing upward;
Daily will you vision things newer and newer;
Listen to this, your body perishes never.

1356. Consciousness of Time and Space Lost

Having the rising Light in the Chakra visioned
No more the harm that comes to you;
Having lost the sense of Time's beginning,
No more the spatial consciousness will be;
Having seen the Way of Her Grace,
No more the differences in power and pelf will be;
Having reached the Land of Goal
No more the forest of sorrow will be.

1357. Transcendental State of Consciousness of the Sadhaka in Aum Sakti

All the space you sojourn becomes desolate nothingness,
All the space you have learned to be
Becomes an interminable Void;
None other place there is;
Not a wee-bit space there is;
Stand unfaltering, where you are,
Firm in Aum Sakti.

1358. Aum Sakti Appears as Light

In the seven seas and seven worlds will your fame be,
All your wishes granted will be,
If your heart in constancy stands,
When you see Sakti in you firm stands
She appears as the Light Radiant High.

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EIGHTH ROUND

1359. Chant From Saum to Aum

The Chakra that extends
From Sau(m) to Au(m) is light that illumines,
That Chakra luminous is the Truth Eternal;
The Sakti that is like a shaft of lightning,
Do you meditate and luminous be.

1360. Saum Sakti is Supreme Jnana

To speak of the Eternal Truth
That high above beams,
That verily is Sakti of Slender Form;
Do seek Light that is Truth of Jnana;
They who seek the Light
Will themselves like Light be.

1361. Saum Sakti is All

She is spaces all, She filled spaces all;
She is the space beyond spaces
She created all, She preserved all,
She is universe all, and lives all.

1362. She is in the Throat Centre Too

Immeasurable She is, in universe immense
In the body corporeal She vast spaces filled;
Well may you see many good things in Muladhara,
Yet may you not know that She stands
In the very centre of your throat (Visuddha).

1363. The Ignorant Know Not Saum Sakti's Greatness

They know not Her pervasiveness in the sea-girt world,
They know not Her immanence in body and life,
They know not Her Anklet, seeking other gods;
Thus are they fated to be.

1364. How to Form the 81-Squared Navakkari Chakra

To speak of that Chakra, of its volition arose,
Mark lines ten (horizontal and vertical)
And thus form nine squares on each line,
In all form squares eighty and one.

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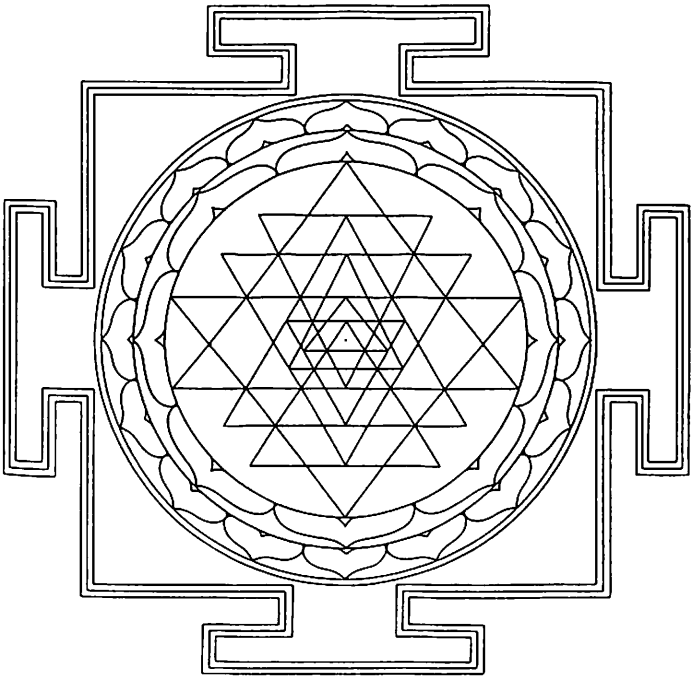
1365. Colouring the Chakra

As thou form the Chakra thus,
Colour the outer circle in hues of gold
Mark the squares red
And the mantra letters green.



Shri Yantra Chakra

1366. Worship of the Chakra

Inscribe the Sakti's letters on bark of tree
Fill Sakti in chambers eighty and one;
Offer hot ghee and rice
Perform homa,
And Prana Oblations.

1367. Effect of the Chakra Worship

Hold to the Sakti (Sri) Chakra in calmness;
As you meditate on it day after day
You shall in felicity be;
And as your name and fame like Brahma's soar
One with Siva you in loved union be.

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1368. Smear Chakra With Nine Perfumes

Sandal, saffron flower, musk of deer,
Fragrant paste, civet scent and ghee,
Camphor, orpiment, and scented water,
These nine you blend on the Chakra smear.

1369. Chant Mantra a Thousand Thousand Times

To speak of the Worship
That you should perform at Sri Chakra;
That holds the Virgin Sakti as its nodal pull
Worship the mantra with incantations a thousand thousand times
Thus do you on it continuous meditate.

NINTH ROUND

1370. Chant Klim to Begin; Sakti Appears

She beams as divine light in your thoughts
She appears with hands six
She holds in them weapons six—
The torch, the trident, the goad, the noose, bow, and arrow
Chant the Mantra with Klim to begin,
She before you appears.

1371. Klim Sakti's Appearance in Chakra

The Saktis sixty-four surrounding,
The Virgins eight were there too,
With bow and arrow in their hands two
They seated were in the Chakra opposite.

1372. Form of Klim Sakti in the Chakra

Bedecked in jewels of gold,
With ear-rings, crown, and apparel fire,
Like the choicest pearl, and of crimson-hued form,
And on lotus petals seated,
There She is,
For those who on the Chakra meditate.

1373. Sound and Light Appear in the Chakra

If with feeling intense you meditate on Her,
She pervading all, showers Her Grace;
You shall perceive enveloping sound (Nada) and light (Bindu);
From within the Chakras She rises
And blesses you.

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1374. Klim Sakti Leads You to the Great Way

She is the Light Divine
That leads you to the Way Great;
She grants you Tattva Jnana
Through the Way shown by the Guru,
Having sundered your birth's reckoning.

1375. Klim Sakti; She is the Light of the World

The Luminous One, the dazzling Light,
In soft radiance, Sakti emits Her brilliance divine;
She is of the dark-golden hue of clouds,
She stood as light through world entire.

1376. Klim Sakti's Form

The spreading hands two held lotus blooms,
The blessing hands two in tender grace gestured,
The lovely breasts two were in pearl and coral decked,
The comely garments in pure gems interlaced.

1377. Klim Sakti Alone Grants Grace

On the head She wears the jewelled crown,
At the feet the lovely anklets,
Thus does She adorn Herself
Without Her is Grace none;
In the hearts of those in meekness pray
She appears as Divine Grace,
She grants Liberation
To those in devotion seek Her.

SRIM SAKTI

1378. Srim Sakti is Surrounded by Sixty Saktis

The Saktis sixty are seated around Her,
The Virgins eight in concealment around Her,
She bears lotus blossoms in hands both;
The Holy Ones in devotion meditate on Her;
—She the treasure of Mantra Srim.

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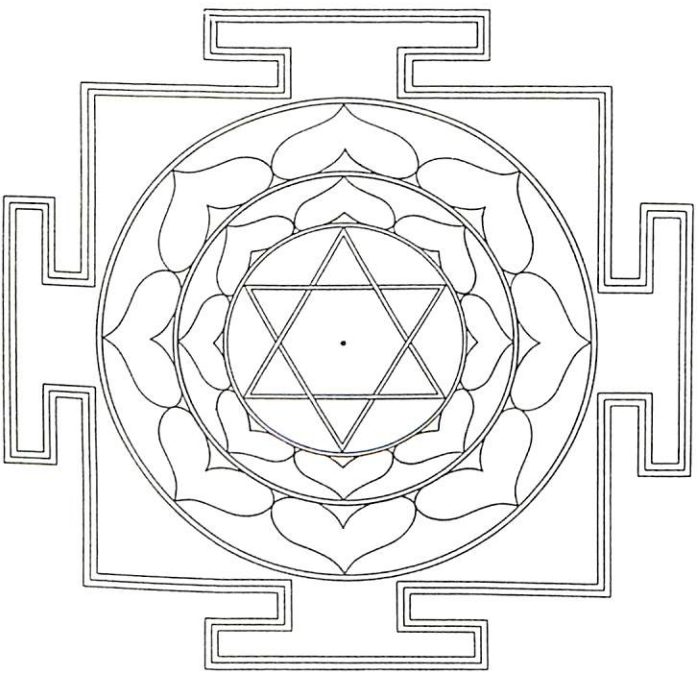
1379. Effect of One Year Meditation on Srim in the Chakra

If on Srim Sakti the treasure of Chakra
You intensely meditate a year,
The burden of your worldly cares drops,
Your thoughts soar high,
Your heart, Sun's brilliance attains,
—This the message of Chakra True.

1380. Srim Sakti is in Muladhara

The full flower that in Muladhara arose
Blossoms into Light Effulgent
Pervading adharas all
The Red Flame reached the Sphere of Fire.



Bhuvanapati (Shri Vidya) Chakra

1381. Hrim Sakti is Surrounded by Fifty-Six Saktis

There in the Sphere of Fire She sat;
There She appears in forms fifty and six;
There She is visioned by Saktis fifty and six; .
There She is by Saktis fifty and six surrounded.

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1382. Hrim Sakti's Form

As One Light Effulgent She is,
From Jewelled Crown to Feet
Lustrous like pearls She wears Her Form,
The two pendant hands hold parrot and Jnana Mudra,
The two upraised hands bear noose and goad.

1383. Effect of Five Years Chanting Hrim Sakti

Sever your Pasa's roots,
Adore Her in your heart's recesses,
All evil will leave you;
In five years you shall Siva be.

1384. Heavenly Light Arises From Hrim in Chakra

If on Chakra of the merciful Sakti you meditate,
And if your chant in order done,
The Heavenly light will appear,
In that Chakra of the lordly Sakti
Where Mantra Hrim invoked is.

1385. Light Within Will Appear

The light that arises in the Chakra,
Vision it and on it meditate;
The Sakti as the light within will appear;
Verily is She the support of Sushumna,
Adharas and the rest within.

1386. Aim Sakti is Seated in Navel Centre

In the lotus sphere of navel centre
In the Kalas that rise
Immanent She is, the Aim Sakti;
Meditate,
And there in Nada you firm shall be
Your birth-cycle its end shall see.

1387. Aim Sakti is Vageswari

She is Queen of Speech,
She is decked in garland of gems pure,
She is Queen of Songs, .
She is milk-hued,
She is queen of Jiva,
There was She seated in Navel Centre.

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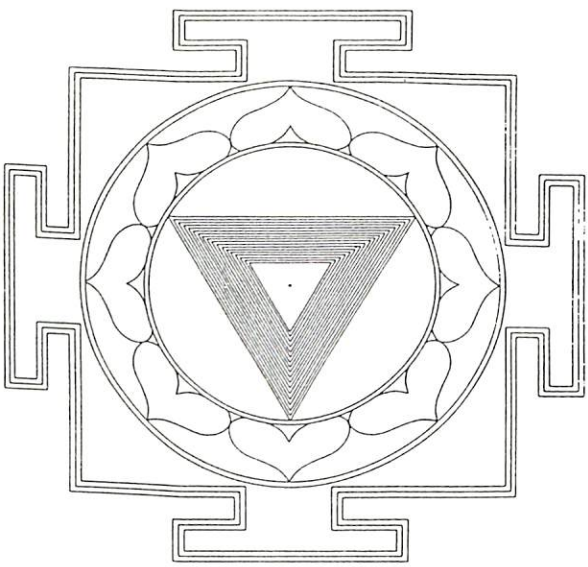
1388. Aim Sakti's Form

Then, of yore, with hands two
She Dharma measured,
Now for nonce She holds
The pitcher white of hermit;
They who reach Her
By the Way to Hall of Dance,
Verily behold
The Primal Cause of all.

1389. Aim Sakti is Surrounded by Fifty-Two Saktis

The Causal Saktis are fifty and two,
The Causal Virgins are they;
She the Primal Causal Sakti of all,
In the Chakra immanent stood;
She the Primal Cause as Grace stood.



Bhairavi Chakra

1390. Effect of Aim Sakti Worship for One Year

If firm-fixed,
This Sakti in your thoughts stands,
Within a year's span,
This Flame shall in you merge;
If steadfast in devotion you stand,
You shall vision the Ruby
That dances in the Hall of Spaces Vast.

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1391. Gaum (Tattva Nayaki) Sakti is Seated in Heart Centre

That Sakti you visioned in Heart's lotus
This (Gaum) the Queen of Tattvas all,
This day, She, in my thoughts, is sweet seated
That my life's enemy—Death—destroyed be.

1392. Gaum Sakti's Form

The Sakti that was in my mind seated thus
Appeared with hands eight;
Holding flower, parrot, noose, battle-axe and sword;
The shield, bow and the arrow too—
She danced in rapture divine.

1393. How Gaum Sakti was Attired

In rapture She stood
Wearing crown of gold,
Garland of pearls and corals,
Dressed in richly silks,
The rising breasts in gem-laid corset contained,
There She was in glory,
Her Form green-hued.

1394. Gaum Sakti is Surrounded by Forty-Eight Saktis and Eight Vestal Virgins

This green-hued Mother has serving companions six times eight,
And vestal virgins eight that take up her train;
Her breasts are in corset contained,
Her hands pendant in blessing gesture,
Thus the Sweet One appears,
She of waist slender.

1395. Perform Kundalini Yoga Before Gaum Sakti

The Kundalini Fire in Muladhara resides,
Course your breath to unite in Her in Anahatha
And in devotion true the adhara above ascend,
You shall into the heaven within rise,
That is milky white pure (Solar Sphere).

1396. Krim Sakti is in Sun's Sphere

In the mystic sphere
Between Centres, navel and heart,
Is the Koopa (Krim) Sakti seated;
There in the fiery Sphere of Sun,
Like the cool waters of a well was She.

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1397. Krim Sakti's Form

The Sakti thus seated
Has benignant faces ten;
There in Sun's Sphere She gently appears;
She assumes protecting hands four times five,
And to sunder Pasa holds the Trident.

1398. Weapons of Krim Sakti

The trident, mace, fiery sword, shining drum,
The gleaming spear that is Jnana,
The arrow, kettle-drum, parrot, the bow, these one side are;
The bugle, flower, noose, battle-axe, knife, conch,
The pendant hands in protecting gesture the other side are!
—These meditate on.

1399. She is Surrounded by Forty-Four Saktis

Four and Forty are Saktis surrounding Her
Four and Forty Saktis that meditate on Her
She is seated within the lotus
She that transcends thoughts all.

1400. Krim Sakti as a Girlish Nymph

She, that transcended thought all,
Wears the diadem of gold
Her corset is of gems, pearls and corals made,
Her silken dress spreads below Her slender waist ,
Her Feet hold the anklets
Thus adorned, as a girlish nymph,
She stood before me.

1401. Effect of Worshipping Krim Sakti

This Sakti, there, as She stands constant
Anima, Mahima, and the rest of Occult powers arise;
The Pasas that bind the ancient Jiva are sundered;
And the unitive Light of Jnana dawns
In those who realize Her.

1402. Haum Sakti (Sadasiva Nayaki)—in Ajna Centre

The Sakti of the Sadasiva,
Has faces five and hands ten,
Of these, the downward looking face (Athomukha)
Is divine far indeed.

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1403. Haum Sakti's Form

The resounding bell, the trident, the skull and the parrot
The serpent that gems hold, the axe, the knife, the ball
The lotus that is lovely unto Her eyes,
The kettle-rum that is held in Her hands,
The gem-set garland that adorns Her body,
With these She worship receives.

1404. Haum Sakti is Surrounded by Forty Saktis and Forty Vestal Virgins

With forty Saktis the worship offering,
With forty Virgins making the retinue
The Beloved One is seated in the Chakra;
And there in uninterrupted rapture, they are.

1405. Practise Kundalini Before Haum Sakti

The Fire that burns in the Muladhara
To rouse it and send it upward over adharas,
Do centre your mind on the root mantra (Aum)
Your mind-force then lifts it up, heavenward,
Like the clouds over terrestrial sphere.

1406. Aum Sakti Arose as Sivayanama

The Pranava Mantra composed of letters A and U
From terrestrial sphere Muladhara arose
Ascended upward
And as Sivayanama to eye appeared;
Invisible it is not to the naked eye;
Visible it rose, for us to see.

1407. Form of Amudeswari (Aum) Sakti in Moon Sphere

Thus was She seated, Amudeswari,
In the Moon Sphere of ambrosia
In cranium within;
There She was, the ambrosial milk breasted;
Her throat and hands shine like silver and gold
In Her Hand She held the nectar's pitcher.
Of White-hued She is like the ambrosia.

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1408. Aum Sakti Described

Beautious like ambrosia is Her form,
As crystal pure She rises in me,
Like a lily She is,
Like the pearl of deep cool waters She is,
Like ambrosia rich, immortal She is.

1409. Aum Sakti is Surrounded by 36 Saktis and 36 Vestal Virgins

The noble Saktis six and thirty
The vestal Virgins[1] six and thirty
They seek Her that has her home in the lotus bloom,
They seek Her, the Eternal One,
From within the lotus of their bosom.

1410. Practise Kundalini for a Year

My thoughts stood still in meditation,
The Kundalini Fire filled the adharas,
I beheld the Light above in Sahasrara,
And as I held it in my heart,
In a year Sakti appeared,
The Sakti that is of luminous Aum.

1411. Effect of Worship of Aum Sakti

Luminous indeed they become
All that are in High Heaven,
Low they bowed before me;
All the world, and all the creatures therein,
Unto Narayana was I blessed
With all things goodly;
How can I recount
All that comes of Aum Sakti.

1412. Saum Sakti in Sahasrara

Above the downward looking face of Haum Sakti
Above the Aum Sakti in Lunar Sphere
In Letter U Form
Is the Celestial Garden;
There unto the Wish fulfilling tree of Kalpaka is Saum Sakti;
She of golden vine-like Form
Is on lotus seated.

---

[1] *Yoginis*—female yogis.

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1413. Saum Sakti is Maiden Innocence

As you worship that golden vine
The exulting I-ness leaves you;
In the Chakra Sahasarara that represents the spaces vast
You shall see Her, close entwined,
She, the Maiden Innocence.

1414. Saum Sakti is of Surpassing Beauty

For this Maiden Innocence
Beauty is woman's perfection embodied;
For Her the Lord is the father
The world vast is Her tilak;
Surrounded by maidens several
She takes Her place,
In the narrow crevice of Sahasrara.

1415. Saum Sakti is Surrounded by 32 Saktis and 32 Vestal Virgins

Saktis thirty and two surrounding,
Vestal Virgins thirty and two accompanying,
In the spreading petalled lotus within
She sat,
She that has places several.

1416. Saum Sakti Appeared in Me

There they were, the Sadhakas, basking in the Light of the Dancer,
There they were, the Sadhakas visioning Her, the Cause of All;
There they were, the Vedas, ancient, seeking Her everywhere,
But this day,
She in me as Her Home
Reigns supreme.

1417. Lord Alone is the Refuge

He who has Her in the home of his heart,
He lacks nothing;
He who has Her in the home of his heart,
He begs not;
He who has Her in the home of his heart,
He has peers none among Celestials even;
He who has Her in the home of his heart,
For Him is the Lord that nothing lacks.

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1418. Jiva Chakra of 64 Chambers[1]

Sixty and four are the instruments of enjoyments
That tempt Jiva,
Sixty and four are Kalas within Jiva,
Sixty and four are the Chambers of Jiva's Chakra
Sixty and four, where Siva Sakti are.

Tantra Four Concluded

[1] This 64-chamber chakra is filled by the letters 'A' and 'U'.

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TANTRA FIVE

1. SUDDHA SAIVAM

1419. Four Paths of Saivam

The Lord created earth in wisdom infinite
He made it abode of man
How shall I sing His Majesty!
He is mighty as Mount Meru[1]
From whence He sways the three worlds;
He is the Four Paths of Saivam too here below.

---

[1] Esoterically explained, Mount Meru is the universal hub, the support of all worlds. It is the 'central mountain' of Hindu and Buddhist cosmography, around which our cosmos is arranged in seven concentric circles of oceans separated by intervening concentric circles of golden mountains. We may possibly regard it, like the 'central sun' of Western astronomy, as the gravitational center of the known universe...

The special column, the central support of the human body structure is, analagously, symbolised in the Tantras and in the works on yoga as the Mount Meru of men in the microcosm. Mount Meru is the king of mountains.

The *sushumna nadi* is the chief orthedian nerve situated in the hollow of the spinal column (Sanskrit-*Brahinadanda*) the Mt. Meru of the human body being regarded as the microcosm of the macrocosm.

See also *The Tibetan Book of the Dead*, translated by W.G. Evans-Wentz, pp. 63-65, 146, 147, 158-9, 215.

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1420. School of Suddha Saivam

Those who tread the path of Suddha Saivam and aloft,
Their hearts intent on Eternal Para;
Transcending Worlds of Pure and Impure Maya,
Where Pure Intelligence consorts not with Base Ignorance,
And the lines that divide Real. Unreal and Real-Unreal
Are discerned sharp.

1421. Suddha Saivam is Saiva Siddhanta

Having learned all that learned must be,
Having practised all Yoga that have to be,
They, then, pursue the path of Jnana in gradation sure;
And so pass into the world of Formless Sound beyond;
And there, rid of all impurities.
Envision the Supreme, the Self-created;
They, forsooth, are the Saiva Siddhantins true.

1422. Suddha Siddhanta is Vedanta

Suddha Siddhanta is Vedanta[1];
They who have scaled the heights of Nada sphere
Have verily had the Vision Unwavering;
Comprehending Tattvas from world of elemental matter
To the Finite End of Jnana (Bhodanta)
They become Perfection in Nadanta;
They verily are the ardent seekers of Jnana.

---

[1] Mular equates his Saiva Siddhanta with Vedanta, which is not to be confused with the Vedanta of the schools of Shankaracharya, Ramanujacharya, etc. Bhodanta is quite apparently a reference to the *Bhodi* of Buddhism. By *Nadanta* is meant apparently the Mimamsa and Spanda schools which emphasize the sound aspect of the Ultimate.

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2. ASUDDHA SAIVAM

1423. Path of Chariya-Kriya

They who walk the twin paths of Chariya and Kriya
They ever praise the twin Feet of Lord;
On their limbs they wear holy emblems
The twin rings in ear lobes
The twin rudraksha garland around the neck,
And adopt the twin Mudra[1]
All, in amiable constancy.

1424. Path of Dvadasa Marga Saivam (Yoga)

In the lobes of their ear,
They wear the double ring of gold,
Around their necks
They wear the double string of rudraksha.
Their holy body thus adorned
They sit quiescent, chanting mantras
And feel their way inward
Through the twelve steps[2] in the ladder
Of the Soul's ascension to Siva
—Of such are the peerless school of Saivas.

1425. Pure Suddha Saivam (Jnana)

They who transcended the nine spiritual Centers[3]
Verily saw God,
Whom the nine continents seek;
They saw the Continent beyond all continents
They, indeed, are the Pure Suddha Saivas.

---

[1] Presumably, the *rishaba* (bull) mudra and *suja* (trident) mudra. Refer to the *Thevaram* of St. Tirunavukkarasar beginning with "Ponnar Tiruvadi."

[2] The reference is to the 12 states of consciousness experience in the samadhi state. The twelth state is the Final State of Void from whose bourne there is no returning. For elaboration of the eleven consciousness experiences (avatas) preceding the twelfth, see Tantra Eight. For elaboration on the twelfth stage of consciousness experience, see Mantra 1489, *infra*.

[3] These are known as *avastas* or states of the soul's experience as it travels from the navel to the forehead through the heart and neck chakra centers. They represent the states of wakefulness, dream, deep sleep, beyond-deep-sleep and so on. For a fuller discussion, see *Saiva Siddhanta*, by V. Paranjoti, pp. 167-69.

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1426. Characteristics of Jnani

The Jnani masters all sacred lore on earth,
And the attainments sixty and four
And espies the Land of Mauna
And all other land besides;
He sees the goal of all Vedas
And sees Lord and himself in union one.

3. SAN MARGA SAIVAM

1427. Jnana Path is for Suddha Saivam

The golden emblems of Siva,
And the holy smear of ashes
Apt are they the insignia
Of those in Saiva Path stand;
But the path of Jnani
Is the path that no evil ever crosses
That his emblem, the holy path of Sanmarga (Jnana)
So beloved of Suddha Saiva.

1428. Greatness of Jnani in Suddha Saivam

The blemishless Jnani is Kind of Wisdom's realm,
He is the Sun. whose beams pierce the massive lore of
Vedanta-Siddhanta
His is salvation True
He, the immortal one
And devoted true to Suddha Saiva way.

1429. Conclusions of Suddha Saivam

Nine are the Agarnas of yore
In time expanded into twenty and eight,
They then took divisions three[1]
Into one truth of Vedanta-Siddhanta to accord
That is Suddha Saiva, rare and precious.

---

[1] The three divisions of the *Agamas* are Mantra, Tantra and Upadesa. By stating that the Agamas provide the base for both Vedanta and Siddhanta (which are equated by him), Mular makes it clear that the Vedanta he has in mind is not the same as that of the Acharyas. The one thing in common to Vedanta, Siddhanta and Bhodanta is that they all consider Knowledge as the ultimate path to Liberation.

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1430. Doctrine of Grace in Suddha Saivam

She transcends the worlds of Matter, Pure and Impure,
And the seven states of Turiya awareness
And the categories of Real and Unreal,
She is Paraparai;
She grants the soul deliverance;
She is ever within;
She is the Lord's Divine Grace.
The Arul Sakti that is all pervasive.

1431. Sakti's Grace for Jnani in Suddha Saivam

They transcended Categories Real and Unreal
That cognize neither Chit nor Achit
They attuned themselves to Sivoham meditation,
And in Mukti, in the bliss of Sakti
They were immersed deep,
And there
All Siddhis abounded in surpassing prowess.

1432. Suddha Saiva Strategy

The Self, Para and the Sadasiva that is Lord,
The categories three--Pati, Pasu and pasa,
The Immaculate Ancient One,
And the Tattvas that bind Jiva
And the goal of Liberation
--On All these in accord contemplate
They, of the path of Suddha Saiva.

1433. Vision of Suddha Saivam Path

They fixed their thoughts on Perfection
And lost consciousness of Self's existence
They have reached the End of Vedas;
They followed the Twelve-Way route
To divine rapture
—That their vision is,
Those of Suddha Saiva Way.

1434. Way of Jnani

He stills the incessant flow of thought
That even Yoga's severity stills not,
With Jnana he effaces the Self
And in Bhava identifies with Siva;
That in brief is worthy Jnani's story.

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1435. Vedanta is Siddhantin's Finite Goal

The Vedantins envision Brahman
Adepts are they in Brahmaic art;
They hold all phenomenon as illusion entire,
Those who envision Nadanta
Are yogis unwavering:
But Siddhanta that accords not with Vedanta,
Is the common Saiva's lot.

1436. God is Beyond Reach of Pasu and Pasa Knowledge

High be the clouds that soar
They never shall touch the heaven's roof;
Varied be the sights that loom
They never shall touch the eye's orbs;
Even so,
Neither Pasu nor Pasa shall reach Him,
Whom contemplation scarce comprehends.

1437. Siddhanta is to Unite With Siva

You and He are not two separate
You and He are but one united;
Thus do you stand,
Freed of all sectarian shackles;
Adore the Feet of Paraparai
And with Siva become One;
—That the way Siddhanta fulfills.

4. ULTIMATE GOAL OF KADUM SUDDHA SAIVAM

1438. Suddha Saivam Defined

They are not for outward form and attire,
They are not for pomp and ceremony,
Uprooting all bond and desire,
Abiding in the Immaculate Lord,
They bring to dire destruction
The Soul's egoity and its bondage beginningless
Thus they onward leap,
With Siva's light suffused
—They, of Suddha Saiva Way.

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1439. Teachings of Siddhanta School

The five Tattvas that constitute the body,
The thirty more that together constitute them
And the one Tattva that is yet beyond Pure Maya;
All these they transcend;
The thick layers of primal bondage they dissolve
And of certain; realize the Self
That the way of Siddhantins true.

1440. Goal of Suddha Saivas is to be One With Siva

They tarry not in the Pure Maya Sphere of Siva Tattvas
There they but attain the status of Gods,
But that as a spring board
Their Soul reaches farther out to Siva Him-self
And merging in His union, Self-effacing,
Themselves become Immaculate Siva
They, forsooth, are Suddha Saivas.

1441. I and You Difference Effaced

I sought Him in terms of I and You
But He that knows not I from You
Taught me the truth, "I" indeed is "You"
And now I talk not of I and You.

1442. When This Truth Dawns Then is Union in Siva

When this Truth, beyond words, you perceive
The Siva Tattvas five bend below;
The light of Supreme Jnana dawns,
Illumines the Soul's path
To the Finite goal
Of Sayujya union in Lord.

5. CHARIYA

1443. Chariya is Breath of Suddha Saivam

"O! Kalangi! Kanja Malayaman! Kanduru!
My loved disciples, this you understand;
The practice of Chariya is basic to salvation,
And verily is the breath of Suddha Saiva
In this world below"—
Thus quotes Mula,
Master of penances many.

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1444. Jnana, Yoga, Kriya and Chariya Defined

To be one, Life within Life--that the luminous path of Jnana;
To seek the Light within Life--that the mighty path of Yoga;
To invest idol with Life--that the external way of Kriya
To adore Siva in love--that the basic worship of Chariya.

1445. Temple Worship Essential to Chariya

Wander you through town and villa
Seek Him through shrine and temple
Sing of Him as "Siva, Siva, my Lord"
And thus do you offer worship meek,
And the Lord will make your heart His temple.

1446. Ways of Those Who Follow Four Paths

They who follow path of Chariya are Bhaktas;
In Kriya the devoted souls wear holy emblems,
They who practise Yama and the rest are Yogis;
And they who reach Siva Jnana are Jnana Siddhas true.

1447. Goals of the Four Paths

Jnanis merge the I in You;
Yogis attain Siddhi and Samadhi;
Those in Kriya miss not daily worship;
And in Chariya they perform pilgrimages many.

1448. Worship in the Four Paths

Kriya is worship of Siva in Form,
Yoga of the Formless One,
Jnana is the advanced path in ripeness of time,
The adoration of the loving heart is Chariya,
Exalted indeed it is.

1449. The Four Paths Were Revealed by Nandi

The Four paths of worship
And the four states of realization they give
And the six schools of Vedanta-Siddhanta
All these are truths
That Nandi from the Golden City descending revealed
For the doubting humanity to redeem.

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1450. Ordination Rites for the Four Paths

Samaya is the ordination rite for self-surrender in Chariya
Visesha, the rite for incantation of Siva Mantra in Kriya
Nirvana helps Kalas purification in Yoga
And Abhisheka for Grace to reach in Jnana.

6. KRIYA

1451. God is Everywhere—Seek Him

The One God there is
He pervades the ten directions around,
In which direction can we say is He not?
So, do take refuge under His Holy Feet
Then shall you cross the roaring Sea of Karma,
And safe reach the Shores of Beyond.

1452. True Worship is Worship Within

You may adore Him with sandal. fragrance exceeding,
That grows on peaks atop in forests interior,
You may worship Him with flowers rare,
That bloom in Heaven's gardens
Unless you shed your fleshly attachments
And realize Him in the depths of your heart
You shall never never reach His Holy Feet
That is unto flowers that shed honey dew.

1453. Bhakti Begets Grace

The Lord is your Guide,
Seek His feet as does the yearning calf,
He shall seat you amidst His children of Wisdom;
The Devas, the Beings of Heaven, bow low before Him;
Great is His love, as of the cow to her calf;
And bounteous His Grace, beyond beyond count.

1454. Bhakti's End is Lord's Abode

She fashioned this world
And all universe that fills space in directions eight
Her—He consorts, sharing Himself with Her
To adore Him is the duty of humans here below;.
And that which fashions a place in Lord's Abode
Is Bhakti true.

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1455. The Four Paths are the Steps in the Ladder to Siva Union

The Bhakta to begin with practises Chariya and Kriya,
Then blessed with grace takes to Yoga pure;
And that way reaches the path of Jnana
And in the end by Guru's grace becomes one with Siva.

1456. Daily I Beseech His Grace

The Lord is resplendent as pure gold
His Feet are unto the lotus bloom
At them I pray: "Lord, Grant me Your Grace!"
And in love I melt and daily adore;
And the Lord that is Light within my bones
Himself does reveal unto me.

7. YOGA

1457. Yoga Way Leads to Realization

They course Kundalini through centers six,
To singleness of aim direct the mind.
Unto a wooden stake they sit immobile,
Impervious to tickle or to thrust,
To the wise yogins who thus set their purpose high,
Lord His Grace grants.

1458. God is Timeless Eternity

Unless you have realized Him as Timeless Eternity
You know Him not, albeit through aeons and aeons of time;
The Gods--Hari of the Ocean bed and Aya, the Creator--
In vain have sought Him through countless vista of Time
He is at the Pinnacle, beyond. beyond their reach.

1459. Yogi Realizes God Within

As from within the flower,
The hidden fragrance wakes to life,
So, out of Jiva blossoms
Siva's divine grace;
Sitting unmoved like painted picture
The yogi realizes Him within
Unto the planted pole is He,
Which the musk-cat embraces, its fragrance to shed.

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1460. Seek God Within You

You say, "I have realized God"
Yet you have not seen Him that is but within you;
Nandi abides subtle as fragrance within flower;
Seek Him in singleness of your thought
Then shall your darkness of Impurities vanish
The darkness that is the seed of birth and rebirth interminable.

1461. Yoga Shows the Way

Neither mantra, nor song, nor arts four and sixty
Ever sunders birth and its accursed bonds;
Then did I take to Yoga's way,
And lo! I met the Sun, Moon and Fire on the way to Cranium
And they showed the Supreme Way!

1462. Fruits of Yoga

Do in devotion practise yoga
You shall a true tapasvin become;
You shall the True Word realize;
And of certain, one with Heavenly Beings be;
Yoga devoted is penance true.

1463. Do's and Don'ts in Yoga

Do with care practise yoga
You shall with Immortals be;
Within you shall you glimpse Him;
If you but waver,
Then shall you reach the World of Darkness
Verily, Kundalini Fire that Yoga kindles in thee
Is the Gracious Lord HimSelf.

1464. Fall and Redemption Through Yoga

The monarchs that swayed the sceptre righteous,
The devout anchorites in unnumbered thousands,
How many, how many, thy fell below;
(For having wavered in Yoga practice)
And yet, the myriad Siddhas, Devas and Supreme Beings Three,
All redeemed adore Him
Saying "You, Our Father!'

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1465. Sub-divisions in Yoga

The yogi has sub-divisions three in his path;
The yoga-kriya that helps him be the yogi;
The yoga-chariya that of desires deprives him,
And yoga-in-yoga that centers thought on Sun within;
This latter I fixed my heart on.

1466. Stages of Initiation in the Yoga Path

Samaya Diksha in yoga is initiation for diverse yoga efforts;
Visesha Diksha in yoga is for achievement of eight-limbed yoga;
Nirvana Diksha in yoga aids yogi glimpse the Divine;
And when he is granted Abhisheka Ordination
Then is he ripe for Siddha State.

8. JNANA

1467. Jnana Path Most Exalted

Than Jnana,
There is none better an ethical path, here below;
None better a religious faith:
Nothing else than Jnana can confer liberation true;
They that are exalted in Jnana
Are truly exalted among men.

1468. Jnani Transcends Nada

Out of the primal Principle of Sound (Nada)
The Mind springs;
And out of the Mind--Intelligence, Egoity and Will;
They who have mastered these three;
And the Mind's cogitational activity as well
Verily have mastered Nada And have truly attained Jnana.

1469. Stages of Attainment Through Jnana

Thus they say:
By devotion the Jiva first sojourns Lord's world;
Then comes to dwell in Lord's proximity;
Further on receives Lord's grace,
And in the end attains Jnana
In Sivohamic I and You union
Jiva shall himself Siva become.

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1470. Unitive Attainment of Jnani

Brahmam shall be his impregnable abode,
Universe, his kith and kin;
Diverse paths the world presents
All, all shall be his;
For, verily he has realized
The pure Jnana, free of doubt.

1471. Jnana is Life-Boat

The Lord is of Infinite Grace,
In His Celestial City are Love, Light and Peace eternal,
To them that seek to know His Form
And understand His Attributes
And attain His Holy Feet
To them, this is the Path
This, this the boat to cross Life's turbulent waters.

1472. Jnani Becomes Light Divine

In whose thoughts Jnana ripens and swells,
In his path the Life-Boat appears and greets him:
And thus does he reach the surging waters
Of the Crescent Moons sphere,
And there, rid of Impurities,
He himself the Effulgent Light becomes.

1473. Jnani's Attainments are Unique

For Jnani
All four paths are;
Not so for the Yogi until he becomes Mauni;
For him is Kundalini Yoga in ardour performed,
Chariya and Kriya too are his.

1474. Attainments at Four Jnana Stages

The Jnani attains all the four stages in Jnana;
Jnana-in-Jnana is to transcend the "I" and "Mine"
Yoga-in-Jnana is to envision the Light of Nadanta;
Kriya-in-Jnana is to seek the liberation by good.

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1475. Jnani Attains Unitive Wisdom in the Absolute

He who realizes Jnana in its four divisions
He verily transcends the conflict of virtue and vice;
He has reached the farthest shores of Truth;
He has glimpsed the Mighty Object;
He is the Immaculate, Siddha, Siva Mukta.

1476. Initiation Rites in Jnana

In Jnana are initiation rites four;
Samaya initiates the search for the Self;
Visesha, the search for the Divine;
Nirvana for the descent of Lord's Grace;
Abhisheka for the attamment of Divine Guru's Holy Feet.

9. SANMARGA (PATH OF KNOWLEDGE)

1477. San Marga

They glimpsed the Light of Holy Scriptures,
The revealed word of the Self-Existent Sivam.
They lost the sense of ego,
Became Siddhas of Siva Yoga,
And over Death triumphed;
Only they that had thus evolved
Knew meaning inner of Sanmarga.

1478. Nandi Showed Sanmarga Path

The peerless Master Nandi
Of Saivam honoured high;
He showed us a holy path
For Souls' redemption true
It is Siva's divine path, Sanmargas path
For all world to tread
And forever be free.

1479. Guru Adoration is Sanmarga

To see him, to adore him, to meditate on him
To touch him, to sing of him,
To bear his holy feet on humbled head.
They that render devotion to Guru
In diverse ways thus.

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They indeed walk the Sanmarga path
That to liberation leads.

1480. Sanmarga Gives the Vision True

They that have true Vision none,
Shall never Siva know;
Nor shall even Jivas be;
Nor indeed Siva become;
Never, never their birth's bondage broken be.

1481. Sanmarga Leads to Supreme Grace-Bliss

When you scorch Impurities five
And listen to the Voice of Silence[1]
You become a pure Mukta;
And I and You in one merge;
And by the unsullied Grace Jnana grants
You shall joy of the Bliss Divine;
Verily, then by Sannnarga Path
You become He indeed.

1482. Greatness of Sanmargis

The visage of Sanmargi is Pedestal of Sakti
Where Sanmargi is there God is,
To see assemblage of Sanmargis is to vision Lord,
This I proclaim,
To whatsoever path you do incline.

1483. Sanmarga Path Purest

Alone of all paths
Sanmarga grants God-head through knowledge;
The rest of paths are for un-illumined;
Renouncing the ways of impurities
And transcending limits of Turiya
It merges I in You;
Verily, Sanmarga is Path Purest.

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[1] The voice of silence or *mauna* is what Pythagoras called the "harmony of the spheres"—beyond words and forms—the experience of the infinite within us. See *Foundations of Tibetan Mysticsm*, by Lama Angarika Govinda, Part I.

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1484. Other Three Paths Open of Themselves

Unto that rare seeker in Sanmarga path
The rest of three paths, of themselves open;
That alone is True Path union with Siva seeks:
Seek that Path
As Guiding Word scriptures proclaim.

1485. Sanmargi's Vision

The bondage that keeps Jiva an alien to God,
The Karmas that flow from it,
The avastas that the Self experiences,
The Primordial Stuff that is Matter's nucleus,
The Consciousness that entwines it,
The million, million mutations that pervade the universe,
They who see them all and their own Selves
Verily are they the Sanmargis true.

1486. Sanmarga Leads to Svarupa State

Rending the Soul's bonds asunder
Conjoining him to the Lord
Melting the heart that knew no melting
Merging into the Primal Manifestness (Svarupa)
That is Truth Eternal
Sanmarga verily gives Jiva
The rest that knows no commotion ever.

1487. Sanmarga is Only Path to Finite Goal

That alone is Path Divine
The Sanmargis for Goal ordain;
Other Path there is none,
Than this path to the One;
They that straight reach it not,
Through Yoga's Path may yet climb.

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10. SAHAMARGA (PATH OF YOGA)

1488. Sahamarga Leads to Sanmarga: Sahamarga

(Yoga) blossoms into Sanmarga,
Through Siddhi it leads to Supreme Mukti;
It is the Path lower to Sanmarga,
Involving myriad birth and death
But eventually landing in Jnana Finite.

1489. Without Sahamarga They Lost All

They that follow not twelve-tiered Path of Sahamarga.
Neither will they know Guru nor God, nor Faith True:
The Goddess of Grace will frown at them;
Salvation shall never their portion be;
And they do lose both--
Their stature and kith.

1490. Fruits of Yoga Samadhi

In Yoga Samadhi is Space Infinite;
In Yoga Samadhi is Light Abiding;
In Yoga Samadhi is Sakti Omnipotent;
They that joy in Yoga Samadhi
Are verily Siddhas great.

1491. Yoga Confers Blessings of Here and Hereafter

Both yoga and bhoga, yogis may have;
Through yoga is attained Siva's Form divine;
Through bhoga all earthly blessings;
Thus may he enjoy both--he, Yogi immortal.

1492. Yoga Leads to Supreme Awareness

Through this path of Sahamarga
The Yogis pierce the Adharas
And the Nadis they purify;
Envision the Kalas sixteen,
And glimpse their heavenly radiance:
And then are they merged in Awareness Supreme
Their organs of sense, internal and external.
All atrophied.

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1493. Siva is in Yogi's Thought

He harries and subdues the conflicting senses five
With the sharp sword of his determinate will;
In his thought emerges Lord
Whom the eighteen Ganas seek;
Verily, the yogi deserves our obeisance.

1494. Love Basis of Yoga

Even for the Yogi austere
Who attains the glossy hue of the rich ripe fruit
The Lord is hard of shell unto the wood-apple fruit
But to them whose hearts ripe in love,
And taste the sweets of divine rapture,
He opens all of Himself
Unto a rich fruit mature.

11. SATPUTRA MARGA (PATH OF KRIYA)

1495. Path of Filial Piety Leads to Jnana

The Path of Filial Piety is the Way of Kriya true:
The Kriya Path leads to Yoga Path:
Transcending both.
And uniting in Sakti of Yoga State
Indeed is consummation of Sanmarga Path.

1496. What Constitutes Kriya Path

To perform Pujas, to read the scriptures holy
To praise the Lord, to chant His holy name,
To practise Tapas, to be truthful,
To bear no envy,
Thyself to cook the offering for Lord with loving care
These and other acts of reverence
Constitute Pure Path of Filial Piety.

1497. All Nature Seeks Flowers—Why Not You?

The humrning bees roam unceasing from flower to flower;
The snow-white swans float amidst lotus and blue-bells.
They all, all, seek flowers fragrant,
Yet, you who have beheld all this,
Adore not the Lord with flowers for a while even.

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1498. Lord is Our Defence and Refuge

His Holy Feet are our Rock of Refuee;
His commandments, our defence's battlements:
He is verily the finite Shore
For the surging tide of Jivas on earth;
He pervades thus, the seven worlds alike.

1499. Adore Lord in Diverse Ways; He Shall Be Yours

Rise high, bend low, kiss and embrace Lord:
Praise Him, sing Him and pray at His Holy Feet:
That shall your birth's fulfilment be:
In trembling love do adore Him:
He, indeed, shall be beloved unto you.

1500. Approach Lord Through Kriya Path

In reverence I stand and adore mine lord;
In humility I prostrate and praise Him;
And for ever and ever shall I worship the Divine Light of Beauty;
You too shall seek Him with flowers fragrant.
The more you adore Him
The fuller He reveals Himself unto you,
He the Lord of Beings Heavenly.

1501. Kriya Comes of Chariya

Hearken! You, worldly men
That stand in Chariya Path.
It leads to the Kriya Path.
That exalts you;
Then shall your primordial Pasas lie prostrate.
And you live in unending bliss for ever.

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12. DASA MARGA (PATH OF DEVOTION)

1502. Ways of Dasamarga[1]

Gently light the lamp,
Gather flowers fragrant,
Humbly ground the holy paste.
Softly sweep,
Sing Lords Praise,
Count the crystal beads.
Anoint in many ways,
And perform the diverse acts of temple service.

1503. Hold Fast to Chariya Path

This the Primal Being, that the Primal Being
Thus in doubt tossed.
Away they moved farther and farther from It:
They know not this is the true Path
And worship not:
Do pursue this appointed way,
And seek the King of Kings;
That in truth, shall quell
All doubts within you swell.

1504. All Worship Began From Chariya

"I meditate on the Moon Nadi on the left,
I shift on to the Sun Nadi on the right"
--The worship the yogins thus
At the Feet of the One perform
And the worship the Celestial Beings
Daily to Lord offer,
All these but begin
In the Path of Chariya ultimate.

1505. Lord Appears in Love Entwined

The Celestial Beings seek Lord
Chanting His glory in names thousand;
They that adore His Holy Feet
In abiding rapture of their hearts,
And hold him as their eyes' apple

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[1] *Dasa* means 'servant.'

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Unto them is He sweet melody,
To them He appears in divine love entwined.

1506. Be of Love and See the Lord

What avails it
That you read holy scriptures,
Perform Pujas,
Gather flowers in cluster?
As long as your heart is unto a pebble
Dropped into a dark pool
Over-spread with moss of ignorance,
You can never realize the Lord;
Lord that is in your heart's love;
Lord that is blue-throated;
He, the Pure Light.

13. SALOKAM (IN GOD'S WORLD)

1507. Successive Stages to Finite Beatitude

The four stages of attainment
Saloka, Samipa, Sarupa and Sayujya
Are in gradation reached from Chariya;
The path of Chariya leads to Saloka;
And that in turn to Samipa;
And Samipa shows the way to Sarupa;
And ultimately to Para of Infinite Space (Sayujya)
Beyond which there is state none.

1508. The Four Ordinations in Kriya Worship

In Kriya worship are sacraments four;
Samaya sacrament prepares heart to be a Tabernacle of God;
Visesha sacrament installs the Faith firm;
Nirvana helps realize the Truth of Faith;
Abhisheka confereth the state of Samadhi Supreme.

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14. SAMIPAM (IN GOD'S PROXIMITY)

1509. Transfortnation of World-Knowledge

In Saloka Pasa Jnana (World knowledge) becomes
Pasu Jnana (Spiritual knowledge)
In Samipa it becomes Arul Jnana (Grace-knowledge)
In Sarupa it is transformed into Pati Jnana (God knowledge)
In Sayujya it is for ever dissolved.

15. SARUPAM (IN GOD'S FORM)

1510. Only Jnana-in-Yoga Leads to Sarupa State

The State of Sarupa is, no doubt, reached
Through the eight-pronged yoga way;
But unless it be Sanmarga-in-Yoga,
The Sarupa state cannot be;
The yoga way but leads to bodily Siddhis diverse;
But for the Sarupa state to realize,
None these but the pure way of Jnana-in-Yoga.

1511. Sarupa State by Nearness to God

All things, living and non-living,
As they reach the Golden Mount of Meru
Are themselves into gold transformed;
Even so.
They that reach the uorld of Master Divine
Attain Form the Light Divine
His, ofthe King of Kailas.

16. SAYUJYAM (ONE IN GOD)

1512. Stages in the Soul's Pilgrimage

In the Soul's Pilgrimage towards God
The Path of Saivam describes stages four;
It is Saivam, when the Self forges a kindred tie with Siva (in Saloka)
It is Saivam, when the Soul realizes itself and nears God (in Samipa)
It is Saivam, when it leaves Samipa (and reaches Sarupa)
It is Saivam when it enjoys the final bliss of Sivananda,
The inextricable union in Sayujya.

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1513. Sayujyam

Sayujya is the state of Jagra-Atita—the Beyond-Consciousness
Sayujya is to abide forever in Upasantha,
The peace that knows no understanding
Sayujya is to become Siva Himself,
Sayujya is to experience the infinite power of inward bliss,
Forever and ever.

17. SATHINIPADAM (DESCENT OF GRACE)

1514. Wooing of the Soul by the Lady of Grace

In the corner dark of the Chamber of Primal Stuff
There She was--the Virgin Lady of Grace;
Intent on consorting with the Blind Old Man--the Soul immortal,
She rent his veil of night,
Showered full many a favour,
Wooed with temptations diverse,
And lo! to Her bosom took him,
In wedlock holy.

1515. The Infinite Ground of Sakti's Descent

If you meditate on the primal source
Whence the evil senses sprang
You shall know it as Land of Becoming,
The ambrosia of the Realized:
They that have been given the clear vision, nectar sweet,
Are verily the Infinite Ground
Of Sakti's highest seeking.

1516. Arul Sakti Helps Attain Liberation

The Primal Sakti releases Jiva from enveloping gloom,
Rows it across the sea of myriad births,
Grants the Grace Abiding;
And lands it on the shores of Truth's Bliss
United in the Lord of Heavenly Beings,
—Themselves as yet unfree
From Impurity's obscuration.

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1517. Grace Illumines

As when groping in a chamber enveloped in thick gloom,
A sudden shaft of light pierces and illumines,
Unto it into the gloom of bewildering Ignorance
Is the Presence of Lord and Lady of Grace,
Lord that is Nandi, worshipped in the blossom of heart.

MANDATARAM (SLOW PACE)

1518. Grace Leads Soul Through Successive Stages

She tempted the Soul with guiles,
Took him to Her bosom,
Shook him from stupor.
Dispelled his Karmaic hordes,
Destroyed them to the roots,
Filled him with rapture
Lifted the veil of his Ignorance
Granted many a favour
And then, then, bestowed on him Her Grace that illumines.

1519. Descent of Grace Snaps Cycle of Births

They that have sported in the waters of Virgin Grace,
No more shall wallow in the filthy waters of virgin's lust;
If they but seek to sport in the Holy Virgin's Waters of Grace,
No more births shall they in future take.

1520: Lord is Soul's Redeemer

He is the Red One (Destroyer)
The Dark One (Preserver)
The White One (Creator)
The Green One (Redeemer)
They who know Him thus, free of doubt
Of a certain shall seek Him;
Remember this;
His are the sinewy arms
That skinned the dark massive elephant
And donned it for a vesture;
Do therefore, seek Him and adore Him.

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1521. Siva and Sakti are One and Same

Infinite the passage of Time's Flood
Yet they say, He and His Consort stand one;
For them that adore Him daily in devotion,
He is verily the unfailing proof
Of labour readily rewarded.

1522. Vision of Sakti and Siva in Union

Given unto me was to vision the Light
That shone from the Twain in unison;
It was verily the Light Divine of the Ancient One,
In whose matted locks festooned with flowers,
The bees dance drunk with nectar;
They that waited in patience and prayer
They indeed saw Him--their darkness dispelled.

TIVIRAM (RAPID PACE)

1523. Fruit of Grace

In the garden of the Heavenly Father
Is that Damsel of Grace;
She approaches you,
Reveals the mystery of the births beyond count,
And destroys their very seed;
And then you vision the Primal One,
That, indeed, is the fruit of Her Grace.

1524. They That Adore Sakti Shall Be Granted Things Spiritual

She is the Damsel of the mountain regions;
Of shapely breasts and delicate beauty;
If you in devotion adore Her,
She cuts the bonds of birth asunder;
Grants the prowess of mighty tapas;
Scorches the soul's forgetfulness;
And leads you to liberation path.

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1525. Light of Grace Illumines Path of Devotee

He is the Lord of all Space in directions eight;
Bear His holy Feet on your head.
And He shall appear to you
With His Consort of Grace
Wreathed in clusters of fragrant blooms
In Her twisted tresses;
And for them who are thus made wise
The Blue Flame of Her floating Grace
Shall, for ever, illumine the Path.

1526. Lord Draws Near When Grace Visits Seek close.

That soft Flame of Wisdom shall grant you
The peerless gift of Grace:
When you adore Him
Do so, showering blooms at His Feet
As I do,
Then shall He draw near you
Whom nothing can ever near;
He is truly the life pervasive of worlds all.

TIVIRATARAM (MORE RAPID PACE)

1527. When Grace Descends as Guru

When Jiva attains the state of Neutrality
To deeds, good and evil,
Then does divine Grace in Guru form descend,
Removes attributes all,
Implants Jnana that is unto a heavenly cool shade;
The Jiva thus rid of egoity,
And other Impurities Three,
Shall with Siva in union merge.

1528. How to Win Lady of Grace

In the Emptiness Vast where neither night nor day is
The Lady of Lone Tresses dances in rapture;
Think of Her, make no sound
And in silence woo Her;
In endearment all
She draws you unto Her bosom,

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And grants you Her favours;
Verily, Verily, She is the Paraparai.
The Power Supreme.

1529. Inner Light of Grace

He is the Sun and the Moon
That dispells darkness:
He is the Light on the path,
The Peerless Flame, the Supreme Lord;
The Master that illumined the Light within me;
He entered in me and lighted up the corporeal body;
And then, aye, with me bided for ever and ever.

18. ARUSAMAYA PINAKKAM (A CRITIQUE OF FORMAL RELIGIONS)

1530. The Six Faiths Avail Not

The Six faiths severally congregate,
Yet, not one knows the God within;
Deep into the pit of illusion, their adherents drop,
And fastened hard by familial ties of bondage,
They shake and tremble, in vain impotence.

1531. Formal Faiths know not God Within

He hides in your heart
Yet does He pervade all;
He is the Munificient One;
The Lord Supreme;
Of austere penance
He is seated on the lotus of our hearts;
The cunning Master-Thief
In stealth enters this hollow abode of human flesh
And then leaves it;
None knows His deep design.

1532. Existence of God is an Act of Faith

Say Lord is within you and without you
Then sure my Lord is within you and without you;
To them they say,
He is neither within you or without you
Sure is He nowhere for them.

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1533. God is Beyond All Formal Faiths

They founded the Six Faiths,
Yet they found Him not;
What the Six Faiths talk of is not He;
Do you yourself in faith seek Him,
And be resolved of doubts all;
And then sure shall you enter your Father's Mansion.

1534. God Can Be Reached Only by Devotion

Proclaim you this:
There is nothing except Siva
No tapas except it be for Him
The Six Faiths are nothing but a dreary waste;
Do seek Nandi of mighty penance;
You shall indeed be redeemed truly.

1535. The Six Faiths Sought not Freedom from Pasas

They of the Six Faiths sought Lord
Only for heavenly state to gain;
They sought not to be rid of bondage thorns,
And so know not to be rid of this world materiality.

1536. Path of Siva Leads to Final Liberation

The Path of Siva alone is Finite Path;
The Other paths but lead to earthly sorrows;
And sure birth in bondage returns to you;
Do you walk in the Holy Path;
And when the One appears,
The triad Impurities that your destruction encompasses
Will, of themselves, meet their own destruction.

1537. The False Paths Lead not to Param

Forsooth,
The Faiths here below are a hundred in number,
In that swollen stream are the Six Faiths too;
These Faiths take not to the goal they boast of;
They are true Faiths never,
They take you not to Path of Param.

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1538. Contending Faiths Do Not Help

The contending Paths are unto the braying asses:
The Pure Siva is all-pervasive;
They seek Him not by the right Path,
And so free are not from Impurities;
They shall grow insane
Forever entangled in whirl of birth and death.

1539. To Attain Finite Goal

Those who are assailed by doubts
And those who are freed from doubts
When together commingle,
Drive the wild beasts of Karma twine to caves,
And persevere in the pursuit
Then shall Finite Goal be reached;
They that are rid of the terrors of the wild
Shall see the Path that to Para leads.

1540. God is Distant and Near

He is faraway,
He is near at hand
He is rid of ailments,
He is of immortal name Nandi;
Transparent to those that have unwavering vision;
Elusive to those who are tossed in doubt;
Such know not the mysterious purpose
For which the fleshIy body is fashioned.

1541. The End of Seeking

To be born and to live again and again here below,
Verily is the curse of all;
It is the seed of Karma twain;
If you but listen to Him that knows
The origin of swirl that is birth and death,
No more shall you seek
The ways of the perishing men.

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1542. Lord and Nandi are One

All the holy ones hail Him as Great God, the Supreme Lord,
He that is Nada and bears the name Nandi;
You too shall make no distinction,
But in prayer lift your hands to Him as Being Supreme;
And the Primal One shall as such reveal Himself.

1543. God is Within You; and Yet Far Away

He is Hara, Holy Father, Primal Lord
As implacable Truth He entered heart;
But if hearts of devotees sought alien paths
They know Him not;
Then is He far, faraway.

1544. Precious is Hara's Path

The Heavenly Lord, He knows our goal
He is tender hearted:
He is the Effulgent Sun that guides the destiny
Of Heavenly Beings of wisdom great;
Do think of Him in thought unsullied:
He is of crystal pure hue:
Precious the path of Virtue
He for us has laid.

1545. God is Beyond All Religions

This the right path, that the right path
Be not tossed in such frail human doubts;
Seek the Being that is beyond wilderness of doubts
His is the Form that transcends fleshly imperfections.

1546. True and False Faiths

That Path they took
The immortal Devas and the saintly tapasvins;
And so reached Goal True
And merged in one with Siva;
But they that followed forward faiths
Received not His grace;
They lost their way,
And forever wander.

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1547. Definition of True Path

He is Light within you;
To know how to reach Him
Is True Path of Becoming;
If you know thus,
You know contradiction none;
That is Path Finite, your Goal's End;
They are but folks poor in spirit
That know not merging in Light Divine.

1548. Worldly Path is not True Path

There is a True Path for the Journey;
They that follow the swampy paths worldly
See but the mirage;
They that avoid the sorrowful path of swirling Karma
Cross evil safe;
And shall sure worship at Lord's Feet.

1549. True Path Leads Straight to Lord's Presence

Walking in the True Path
Your holiness consummates:
The host of thine Karmaic deeds scatters
And they flee away;
Leave you the tortuous path
Of the Karmaic ridden men of world
Onward you journey, straight inside:
Thou shall, for certain, stand
In the Presence of the Lord of Heavenly Beings.

19. NIRACHARAM (DISSENSION REFUTED)

1550. Who Attained Divine Tranquility

The Heavenly Beings, immortal as the mountain Himalayas,
Received the Darshanas that are Six;
"We learned them all and attained the Other World."
—Thus quote they;
But, in sooth,
The Primal Lord is in intimacy within
Of those that have Divine Tranquility attained.

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1551. Worship Siva and Siva Become

They who bow their head at the Feet of Lord
Of spreading matted locks and Konrai bloom bedecked,
They shall, like unto Him, become;
But they that yearn not for Him in constant eagerness
Shall be in sorrow immersed,
Sighing eternal here below.

1552. Worship Brings Immortal Life

Despair not!
You that thus sit and bewail
And you that have lost your better nature!
Seek Lord in penance true,
The Heavens' Lord shall wipe your tears away,
And grant you Greatness;
And you shall then know births no more.

1553. Lord is Unto Gentle Rain

Who seeks Finite Truth
They His friend are;
Who does not seek Him
They but know the Worldly Men's Misery-Way,
Enveloped in darkness of bondage
In vain shall they be born again and again;
Who seeks Path True
To them, the Lord is like richly laden clouds
That drops gentle rain of Heavenly Grace.

1554. Lord Guides the Boat of Life

The Boat of Life
By Divine Wisdom guided
Discharges quick its cargo
At the City Ancient;
Having seen that unerring prospect
These wretched men of ignoble deeds
Think not of His Holy Feet,
In devotion replete.

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1555. Lord is Within You

The Only Being, the Eternal Being
Within you He dwells;
When you say so,
These ignorant men laugh low;
Poor folk! if they but seek Him in prayer within
Then shall they meet Him—the Peerless One.

1556. Who Pursued False Faiths

They wake not to Inner Light of Aum within;
And joy not in ego-effaced bliss ensuing
They know not of approaching death,
They seek not end of recurring birth,
Lo! they pursued the unending path of contending faiths,
And stood forlorn, for ever lost in faith false.

20. INNER FAITHS

1557. Lord Pervades All Six Inner Faiths

He is the Ancient One,
He created the beings of earth and heaven,
In days of yore, in Order Divine;
The Six Faiths seek the Feet
But of the One Primal Peerless God,
And in them all He pervades
In measure appropriate.

1558. All Faiths Lead but to Lord

One, the Great City,
Six, the roads that lead to it;
Thus are Faiths Six;
They that contend, "This true; That false"
Are unto the dog that in ire barks
To its own echo at hilly side.

1559. Come, Stand Apart and Seek Lord

He is the incomparable Lord
Of the magnificient path of Saivam;
He is Nandi of Divine Lustre
That breaths the eternal life of Grace;

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Beloved is He of the truly great;
The lord of all universe, the source of all Joy;
Come, stand apart, seek, realize,
And be redeemed.

1560. "You Are He"—Is the Teaching of True Path

Siva laid the divine path ancient
That leads to the Home Eternal
Seek Him that way;
And know you are He
You shall duly find Him within yourself.

1561. The True Path is Through Kundalini

The Six Faiths that profess the means to Becoming
Are by themselves but blind alleys all;
No good comes by following them alone:
The true path of Becoming for all life to pursue
Is but the path of divine Kundalini Sakti.
The blossom-vine that through Six centers courses.

1562. Lord Ever Guides

Now have I realized the Path of Hara;
In the past I sought Him in narrow paths
And strayed;
Lo! all the while He stood before me
Like a beacon light in firmament
Guiding my voyage
Across the sea of my Soul's longing.

1563. Siva Path is Proven Path

The Path of Siva is the proven path
It led them to Hara;
It is the royal path that renowned Souls had walked;
The Path Divine
That took the devout to Cosmic Space;
That path, do seek,
Enter and persevere.

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1564. Vision of Light Effulgent in Saiva Path

Still your wandering thoughts;
Chant sacred syllable "Si"
And so persevere in Path of Hara
You shall envision Primal Light Effulgent.

1565. Vision Through Saiva Path

He that belongs to the Lady of Lightning Form
He that belongs to the Vedic Fire of Brahmins
He that belongs to them that think of Him
He, the Primal Lord
He, the tender shoot of Jnana,
When you glimpse His loving signs,
Then have you walked in Path of Siva.

1566. Adoration of Siva is Bliss

They that discriminated not
knew not Hara's Path:
Their souls in myriad machinations caught,
The Truth saw not;
They that followed Hara's Path
Of a certain reached His Feet of Grace,
And joyed the Bliss, all senses uplifted.

1567. Saiva Path was Laid by Holy Nandi

The Holy Nandi, the acclaimed Master of Saiva Faith
Has showed a Way--the Master's way of Redemption:
That. divine Path of Saiva
He did chalk out for those here below
To walk in Sanmarga's trail
And be forever free.

1568. Attune to Infinity

This the right Faith, that the true Faith
When my Lord Nandi thus sees
Mad men in two contend
He smiles in pity;
What though the form of Faith?
What though the place of Birth?
They with mind to infinity attuned
Sure enter the City of God.

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1569. Siva is Inclusive of Jiva

Siva has faces five
And with His downward looking visage for Jiva,
He has faces six in all;
The Lord by Himself All
Sports the garland of heads
That verily is the Human Aspect
Of the Godly One.

1570. Lord is Beginning and End

The Primal Lord spanned the worlds seven
He stands as the sea and the myriad life here below,
And with Parasakti pervades all
In Union that no separateness knows
Verily, God is the Beginning and End of All.

1571. The Path of Siva Leads to Bliss

The immortal Beings, Devas and Vidyadaras,
Sought after Him, but knew Him not;
But pursuing the proven path of Siva
I reached His Feet of Grace to adore
And so realized the bliss of Here and Hereafter.

1572. Macrocosm in Microcosm—A Mystery

Baffling indeed is the mystery of Life's Goal
Baffling it is, why into the six systems was it made;
A baffling mystery far,
How into the shedding sheaths of this body microcosm
Got imprinted a veritable macrocosm.

Tantra Five Concluded

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TANTRA SIX

1. DARSHAN OF SIVA GURU

1573. The Holy Guru is God Himself

He taught me the meekness of Spirit,
Infused in me the light of devotion,
Granted me the Grace of His Feet;
And after interrogation holy, testing me entire,
Revealed to me the Real, the Unreal and Real-Unreal;
Of a certain is Siva-Guru Lord Himself.

1574. Power of Guru Presence

Gathering the strands of my fetters
He knotted them together;
And then wrenched them off;
Freeing me thus from my fond body,
Straight to Mukti he led me--
Behold, of such holy potent
Is the Presence of the Guru Divine!

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1575. Attainments Through Guru's Grace

The miraculous powers of Siddhis eight.
The immaculate purity of Saktis eight,
The baptismal act supreme that turns Jiva into Siva,
The mystic powers of occult Yoga,
Of Mantra, of Bhakti, and of Jnana,
All these shall you attain
If the Guru but his grace confers.

1576. Guru-Siva Parallelism

He is beyond worlds all
Yet, here below, He bestows His grace abundant
On the good and the devout,
And in love works for salvation of all;
Thus is the Holy Guru
Whose praise is beyond speech
Like unto Siva, the Being Pure.

1577. Compassionate Acts of Holy Guru

The Holy Guru is truly a Deva:
By his divine art he makes me perceive
All things in categories three;
By his sacred precepts sunders the bonds of Pasu-Pasa
And makes me drink of the milk of Mukti
All in benign compassion the Gurupara does.

1578. Discerning Holy Guru

The Guru comes, purifies and grants Godhood.
They see this not,
The witless ones of vision faulty;
But the holy ones take to him
In endearment as unto kith and kin,
And worship him as Lord Himself.

1579. All Good Attainable With Guru's Grace

To dissolve the false in the true,
To derive the omnipotent might of Truth,
To possess the bounty of splendorous Siva's Grace.
To realize the fantasy of the famed Siddhis eight
Who learns all these
But with Guru's blessing?

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1580. Siva Guru Like Siva Grants Finite Liberation

Siva Jnani is none but Siva Himself;
And they who seek his feet as Siva's
Shall in sooth the wondrous Tattva mukti gain;
They shall no more be in the cycle of births;
Sure their reward, the Liberation Finite.

1581. Guru-God Identity

Guru is none but Siva--thus spoke Nandi;
Guru is Siva Himself--this they realize not;
Guru will to you Siva be,
And your Guide too;
Guru in truth is Lord,
That surpasses speech and thought, all.

1582. Think of Siva and Be Siva

Let all your thoughts be thoughts of Siva,
And the Lord by His Grace shall reveal all;
If your thoughts be Siva-saturated
In you shall He then close abide.

1583. Nandi is Peerless Luminosty

Of Himself He sought me in the Truth's Way
He the Blessed, the King of Kings,
Nandi, mine Father,
But they know not his intent;
To them that rejoice in Him
As the Nandi of heavenly might,
Verily is He the peerless luminosity
Of crimson twilight fire.

1584. Things That Flow From Guru's Grace

The Siddhis that are a veritable treasure-trove,
The Mukti that is salvation finite,
The heavenly Grace that vanquishes doubts and fears
And the Jnana that is essence of Vedas
All these,
When the Guru himself imparts not,
Never, never shall you learn.

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1585. Jnana Easy With Sakti's Grace

Bhakti and Resoluteness Spiritual (Vairagya)
Are the seeds of State Transcendental;
In turn, these lead to Sivoham;
And in Sivoham shoots the Jnana for Mukti,
And that shoot yours easy shall be
If Sakti but Her Grace bestows.

1586. When God Reveals Himself

This life of pleasure here below
The Lord for you of yore ordained
That you may the Greater Pleasure attain
Where your mind reaches to Him in resolve,
Then of Himself, He reveals to you[1].

1587. Siva Jnana Leads to Sivananda

When you realize the Jnana of Siva
You shall achieve the Siddhis luminous
When you realize the Jnana of Siva,
You shall attain the Mukti resplendent;
When your Jnana of Siva reaches to Siva Supreme,
Then shall it yield the Bliss of Sivananda.

1588. How Tirumular Ended Birth Cycle

All this space infinite
I cognized and realized;
Adoring with devotion replete
I received His Grace Divine;
Now am I past all rememberance of Ignorance exceeding,
For ever have I bidden adieu to birth recurring.

1589. How Tirumular Met the Lord

He is the Lord of all living creation
Yet naught they know of His State Existent;
I cut the tangle that separated Him from me,
And lo! I met the Lord, the seed of all causal
phenomenon.

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[1] This idea is repeated as Mantra 1629, *infra*.

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2. GRACE OF GURU'S FEET

1590. Guru Blesses With His Hand on My Head

Rise in loving praise of Lord
And having risen, in piety melt for Him,
Then the godly Guru comes
--He who had scorned Pasa's fetters--
And lays his hand on your head,
And lo! in you wells up
The rapturous Grace of His Holy Feet.

1591. Grace of Feet is Kingdom Won

Even as mine Master granted me the Grace of His Feet,
He had made me the head of all;
And investing me with the regalia-might of Jnana-sword,
He placed on my head the Crown of Grace Abounding,
And thus proclaimed:
"May you forever hold sway over this Land of Deliverance"
--All these He did, descending on earth, here below.

1592. Guru is God in Human Form

He assumed human form,
Discarding divine forms four,[1]
And Himself as exalted Guru came,
Signifying the Mudra of Jnana;
He, Nandi, my goodly Saviour
Blessed me;
It was He who of yore
Planted His Feet of Grace on me.

1593. Guru United Me in Sivam

There was neither speech, nor feeling
Neither self, nor Over-self;
Like unto a sea where no wave lashes,
He made me unite in Sivam;
And he granted me the Boundless Form
That transcends the states four[2], Nada and rest,
And lo! it was beyond all words.

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[1] Siva, Sakti, nada, bindu.
[2] Nada, Nadanta, Kala and Kalanta.

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1594. Gurupara Worked for My Redemption

My divine preceptor Nandi
Seized life's forms all three[1];
He assumed the Mudra of Jnana
And drew me to his Feet so godly;
Bereft of speech, I melted in bliss
Thus did He work my redemption eternal.

1595. How Guru Transformed Jiva Into Siva

He cleansed me of my blemishes,
Transformed me into Sivam Supreme,
And immersed me into His bliss infinite;
Bliss that is beyond, beyond words!
The fire of His Grace scorches not
Yet drank dry the three seas of mine impurities;
And annihilating my primal ego to its traces
He granted me His Feet of Grace;
And there does he abide, forever, in me.

1596. Guru's Acts of Grace Beyond Description

Into my bosom, on my eyes, over my head
He gently planted His loving Feet
Nandi, my Lord Supreme;
He laid me the Path,
He showed me the Truth,
He settled the course of my Destiny
Truly, truly, all that I can not describe.

1597. Master Nandi Ended My Birth-Cycle

He placed his haloed Feet on my head
He fixed his benign gaze on me
Andhe granted me the Form Mighty,
He, mine Nandi Great;
I saw him, my monarch, in Guru Form,
And saw the end of all births to come.

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[1] Gross, subtle and causal forms.

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1598. Greatness of Jnana of Holy Feet

Jnana of Holy Feet makes you Siva,
Jnana of Holy Feet takes you to world of Siva,
Jnana of Holy Feet frees you from imprisoned impurities,
Jnana of Holy Feet is Siddhi and Mukti too.

1599. When True Enlightenment Comes

When the Master blesses you not thus
With the grace of His Feet on your crown,
The Karma of yore shall distort your thoughts;
Only when the resplendent Lord of milk-white brow
Places his blessed Feet on you,
Only then, are you truly instructed.

1600. Grace of Feet Granted Soul's Liberation

I reached the cool umbrage of His triumphant lotus Feet,
That standing as a crimson pillar of flame,
Defied the grasp even of godly Mal;
And there, the Primal One saw
The eternal denoument of the fleshly cage
That held my soul a hoary captive.

1601. Grace of Feet Exceeds Kingly Greatness

The crowned monarchs at best may sway the worlds three;
But they who reached His Holy Feet
Their joy no bounds shall know;
Know this:
The heavenly beings attired in kingly diadems
But turned his vassals;
And thus became for ever blemishless free.

1602. Truth of Hallowed Feet is End of Vedas

I treasured His hallowed Feet
In the depths of my heart;
And so, shunned the deceitiul course of scorching senses,
I swam past the dangerous swirls of twin Karma,
And I tasted the nectar of Truth
—The end of all Vedas.

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1603. Lord's Feet is Goal of the Pure

The sages of yore bore full on their crown
The Lord's Feet twain;
They are blissful and hoary
This earth has known;
And the goal of the Pure Ones
That walk the Path of Truth;
May you reach those Feet.

1604. Lord's Feet is All

Verily are they, all mantra and all medicine;
All tantra and all giving;
All beauty and all pure way;
Mine Holy Father's Feet Twain.

3. JNATHRU, JNANA, JNEYA (KNOWER, KNOWLEDGE AND KNOWN)

1605. Goal of Sivananda is Ambrosial Bliss

Do incessant seek the goal of Sivananda,
There the Primordial Pasa enmeshes you not;
When it ever envelops you,
You but throw your egoity out and stand firm;
Yours shall then be the ambrosial bliss eternal.

1606. Knower-Knowledge-Known

Relationship
To them that pursue the Object of Knowledge
Shall be vouchsafed Knowledge and its attributes;
The Subject that seeks the Object shall in the Object merge;
They that have cognised the Object of Knowledge
Through Knowledge
Have the Knowledge of union with the Object.

1607. You and He

The two categories--You and He
See them both in you and He;
Offer the flower "you" at the Feet of He;
Then no more be it proper to say: "You and He."

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1608. Nandi Redeemed Me in Jneya

He rid me of Tattvas six and thirty,
He elevated me;
And enveloped me in the infinite
Expanse of the Spirit;
He imparted me the State of Permanence
He transformed me into Siva Divine;
And through the Subject-Object identity
Dispelled my ignorance;
Thus He redeemed me,
He, Nandi of blessed memory.

1609. Knowledge and Ignorance

Even unto the witless here below
That know not knowledge from ignorance,
Was I; He taught the distinction between the two
And made me know my Self;
He transformed me into Para
And intimated me into very Siva[1];
He, Nandi of hallowed name.

1610. Wonders Nandi Showed

"May you have," He said:
"The vision that eye has seen not,
The message that ear has heard not,
The rapture that cloys not,
The union that had been not,
The Nada that ceases not,
The Bodha that arises at Nada's End,
All these, may you have," He said,
He, the Nandi of immortal fame.

1611. Mauna's Emanations

They that have mastered the Divine Mauna (Silentness)
Shall reach the very bliss of Mukti;
And all Siddhis of themselves seek them
Into the Silent Word[2] would in perfection evolve;
Mastering Mauna thus,

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[1] In this context, Self = Tvampada; Para = Tatpada; and Siva = Asipada

[2] The 'Silent Word" refers to *Ajapa* or *Soham*

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They shall gain the power
For the five divine acts to perform
Creation, Preservation, Dissolution,
Obfuscation and Grant of Grace.

1612. Sunder Bonds of Birth at Feet of Guru

Having achieved divine Mudras three[1],
Directed breath into the Centers three,[2]
And coursed its rhythm in finger-measure four,
--They who sat thus in yoga,
Joyous at lumniscent Guru Feet,
Have for ever sundered bonds all,
And never be born and dead again.

1613. In Jneya is the Primal Form of the Spirit

As he holds Mudras three of divine
The Jnani Supreme attams Higher Forms Three[3];
And in rapturous dance he enters Jnaya
And himself the Primal Form of Spirit becomes;
The Jiva that is Jnathru (Knower).

4. RENUNCIATION

1614. God is Reached by Renunciation:

Beyond birth and death,
Reached by renunciate tapas
Is He, my lord of resplendent glory!
Sing His praise! Incessant pray!
The Heaven's lord shall show you the Dharma's Land.

1615. Renunciation Leads to Light:

A myriad times are they born and dead,
In a million folly they forget this;
And in the darkness of Mala are close enveloped;

---

[1] *Sambhavi, bhairavi, kechari* or *chinmudra, jnana mudra* and *yoga mudra.* Some refer to the three categories, *jnathru, jnana* and *jneya*, as mundras—*triputika jnana.* But it does not seem appropriate here, as the three mudras are referred to in connection with yoga.

[2] Sun, moon and fire: right (sun nadi), left (moon nadi) and central (sushumna nadi).

[3] That is, *tvam, tat, asi.*

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When at last the hidden Grace of Siva bursts forth,
And chases the Night away,
Then is the moment for the soul to renounce;
When it does then, a radiant Light it becomes.

1616. The Renunciate Lord Sunders Birth Bonds

He is Dharma, He is birthless, kinless;
In the wilds he abides, by aims he lives;
Know you, He has renounced all;
And to all those who renounce,
He sunders their bonds of birth
You insensate ones! Know thus.

1617. The Renunciate Shall Walk in the Straight Path

He laid the path, and planted the thorns along;
When you from the path deviate
The thorns of temptation shall prick you;
They that deviate not,
Them the thorns prick not.

1618. Stand Steadfast in the Goal of Tapas

Spotting my failings, demanding tribute of me,
The five senses in ambush held me;
That indeed is not of my seeking;
Firm in tapas, I stand;
Seeking the hallowed Feet of the dancing Lord,
That on the sacred bull rides.

1619. When Grace Blossoms, Tapas Ceases

The ploughman ploughed; the heavens poured;
And by the ploughman's ploughing, in time it flowered;
The ploughman then to the ploughwoman left,
As unto her eyes the flowers are,
To watch, and guard and tender;
The ploughman thus for ever ceased
All efforts at ploughing further.

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1620. Liberation is for the Renunciate Alone

The Lord renounced all;
He is the Shining Light above;
He is the Friend of all,
Who have surmounted Death's days;
He is devoid of desires;
The guiding light of all those
Who Darkness renounced;
Only to those who abandoned this world,
Will His Feet within reach be.

1621. When Distractions of Senses Cease

One the serpent (Jiva), Five its hoods (Senses)
The Four (Antakaranas) fill the thorny hole of enjoyment;
In its twain body, subtle and gross
It raised its hoods and danced away;
Then into a single hood it merged (Kundalini)
Into the very body within.

1622. None Knows How He Comes

The Primal Lord is the first of Renunciates;
In that thought is little comfort
Not that easy may He come by;
Many, many lives may it take
For Siva's Feet to reach;
Who knows how and when
The Loved One comes?

1623. The Yogi Espied the Mystic Flower in the Cranium

The Mystic Exit opened,
And the nine orifices were sheathed in armour
Of Sakti of lily-wreathed tresses;
The Captain that is the breath of life
Climbed the mast of Negation Bitter,
And looked atop from the cranium roof;
And lo! beheld the budded vine bloom,
As in temple lofty and sacred.

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5. TAPAS

1624. Blessings of the Placid Mind

The heart of the holy trembles not in fear,
All passions stilled, it enjoys calm unruffled;
Neither is there death
Nor pain, nor night nor day,
Nor fruits of Karma to experience;
That truly is the state of the desire-renounced.

1625. Only the Blessed Know Greatness of Tapas

The mystery of life, the origin of earth,
The might of pure deeds of tapas
Who knows them all
But they that receive Lord's Grace?
The rest know naught of tapas supreme.

1626. Tapasvin Ends Birth

The Tapasvins many that live by alms
Have no life hereafter;
On them shall be showered
All blessings of Spiritual wealth;
They that perform tapas incessant
Attain the power to end
All births to be.

1627. Tapasvins Remain Impervious to Temptations

Transfixed in mind and tortured in body
Stout of heart, they perform tapas splendorous;
Even though the Celestial King
And others, however mighty, descend to them,
And tempt them,
Their determined thought on Siva firm remains.

1628. Only Tapasvins Can Approach Lord

He hides and yet hides not;
He appears not to the naked eye;
He of the spreading matted locks;
The gold-hued;
None but they of hard tapas may near Him;
Do hasten and Him adore,
He, the mighty one of the white moon crest.

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1629. When Mind Reaches Lord, He Reveals

The life of bliss hereafter to be
He made me reach now and here,
He--the Primal One:
When the mind transfixed reaches God,
He of Himself reveals, sure.

1630. Tapas Alone is Imperishable Wealth

Amidst the tumult of raging hatred, they perished,
The kings, their ministers and their elephantine hordes;
But fixing their sights on divine Jnana and universal love,
The tapasvins immortals became, their eyelids batting not.

1631. Inward look of Tapas Ends Birth

Come apart from the clever argumentation of contending theology,
And for a brief brief while, look inward;
That one look shall drive the nail into the coffin of birth
And forever end its cycle recurring.

1632. When Tapas is Needed

Tapas you need, if Jnana you aspire;
Tapas you need not, when Jnana Samadhi you attain;
Tapas you need not, when you are in Sahamarga of Yoga;
Tapas they seek not, who the Self to transform
Know not.

6. ABUSE OF TAPAS

1633. When You Need not Renounce

You need not pray, if the Soul of Souls enters in you;
You need not adore, if Siva abides true in you;
You need not die, if Samadhi you attain,
You need not renounce, ifyou go not the way of senses.

1634. To Reach the Actionless State is Above All

You need no shouting
When in understanding you withdraw,
You need no speaking,
When in Samadhi you are seated;
You need no baptismal rites

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When you stand detached;
You need no meditation,
When you have reached actionless state.

1635. Fruit of Tapas

They who perform tapas true
Shall know the fruit thereof
They who speak truth pure
Shall know its fruit thereof
They who stand in righteous way
Shall enjoy the fruit thereof
They who are great on earth
Shall reap heaven's fruit.

1636. Tapas is the Yearning of Heart

In oneness of mind I did tapas
And witnessed Lord's triumphant Feet;
In eagerness of quest I did tapas
And witnessed Siva-State;
That alone is tapas
That you perform in the yearning of heart;
What avails the tapas of those,
Who thus perform not?

1637. Follow Tapasvins and Meet God

Swimming across the seven seas of the mind
The tapasvins true their heaven reached;
Let them that are tossed in the sea of births about
Listen but to their Commandments holy,
Then can they see Nandi, face to face, for sure.

1638. Light of Tapas is Light of Self

Unsheath your sword of Jnana from mind's scabbard,
Flash it across the bonds of pasa, hacking them twain;
And watch your Self, lest senses five run wild;
Then, shall light that is of tapas born
Become light of the Self.

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1639. Tapas Gives Bhakti and Mukti

In intimacy He stands within us;
Pray that He grant you Bhakti;
Prostrate that He grant you Mukti;
Truly, it is tapas that makes Munis divine.

1640. Tapas is the Supreme Means

I gathered the tender leaves and flowers variegated
I wove a garland
All for my Father;
Yet I saw not the gushing waters of Grace;
I scanned the lofty lores of scriptures
And my heart ebbed low;
But I stood in tapas
And touched Cranium heights
Lo! met mine lord.

1641. Tapas is Single-mindedness

To the devout tapasvins, who in dishevelled locks sit
Lord lets no harm happen,
He His Grace lends;
And you look at tapas
Of those that all trials overcame,
Know you, it is by their oneness of mind in tapas
They blocked the births to come.

1642. They That Shun Tapas Hunger Forever

In fear they ran from the croc' in the river
And on the bank they fell into the embrace of the bear
Thus are they the ignorant of scriptures,
Who from austere tapas run sway.
For food and in hunger roam for ever.

1643. Tapas is Control of Senses

Inside the body-sack
The tiny calf of senses jumps about
For the fruit to ripe and for the ripened fruit to eat;
They that can tether the lusty legged calf to the yard
Shall no more have pulls within;
Their thoughts will in oneness center.

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1644. Tapas is Thought Becoming Siva

If your thoughts be all of Siva
You need no more penance perform;
If your thoughts find a kin
With those that have Siva Bliss tasted,
Then shall you be one with Siva;
Then is truly Siddhi and Mukti;
But your thoughts shall be of all Siva
Only by tapas intense.

7. JNANA FLOWS FROM GOD'S GRACE

1645. Fruits of Lord's Grace

If you have Lord's Grace, you have all riches;
If you have Lord's Grace, you have true Jnana;
If you have Lord's Grace, you have greatness too
If you have Lord's Grace, you shall be the great God Himself.

1646. Jnana is Beyond Five Siva Tattvas

They go about the world
Exuding Jnana that is beyond Tamil mandalas[1]; Five
Tamil mandalas are but Siva Tattvas;
There it is the blossoming mind
And attainment of Lord's Jnana.

1647. Jnana is knowledge of Good and Evil

Good and evil, they are two in this world
As they seek God, some Jnanis know them;
As you cognize them two and uproot them
Then shall you perceive Lord's Abode Beyond;

1648. God Grants His Grace of Himself

At the hour ripe He of Himself appears
And blesses you with His Grace;
A Benevolent Force, He stands as life-center of world
Still standing by you, He ends your birth to be,
Lo! He stood before me, and bestowed Mukti on me.

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[1] "Tamil" is used here in the specific meaning of "Siva."

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1649. Things That Come of Siva's Grace

By Siva's Grace some become Devas
By Siva's Grace some equal Gods
By Siva's Grace Karmas near not;
When you have Siva's Grace,
You shall enter His Kingdom, indeed.

1650. Grace Decides Your Birth To-Be

The Holy One, the Immaculate One, Mine Father!
I sought His matchless Feet
Add lo! Jnana shone forth as a beacon light;
You remain an earthly being
Or a Heavenly Being become;
All, as my Lord's Grace dawns.

1651. Grace Unites Soul in God

They mount the Body-Chariot
And Mind, the Charioteer takes the rein;
It is Illusion's-Chariot
That strange fantasies produces;
And they realize it,
And mount the Chariot of Love instead
And receive Grace of the Pure One;
They shall sure be drawn
In the triumphant Chariot of Unity
And be one in God, obliterating I and He.

1652. Tapasvins Will Receive Grace Even Hereafter

If born in body in the Other World
Tapasvins will pursue tapas there;
And will there reach Lord's Feet
And receive His Grace for sure.

1653. God is Beauty

Form within Sun-Stone is red hot ember,
Form within Moon-Stone is pearly drop of water,
Form within Fire-Stone is cracklIng fire,
Form of Lord that holds fire aloft
Is Beauty Surpassing.

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1654. I shall hold fast unto Nandi

With love and yearning, I seek my Nandi,
Seeking Him, as Siva the Supreme, I will meet Him;
Add then will I seize hold of His valorous Feet
And for ever hold to them,
Until He liberation grants.

8. FALSE ROBES

1655. Men of False Robes know not Siva

You fools! With false robes you deceive people
Your pretension but helps you gorge yourself fast with food;
Well may you sing and dance and weep and wail
And thus may Siva seek,
Yet never, never shall you glimpse His Feet.

1656. Men of false robes bring famine

When those that have not acquired Jnana
Don the holy robes
And go about the land begging,
And evil ways pursuing,
The rains fail and famine strikes the land;
Better by far, these evil men are de-robed straight.

1657. Let Government lead people in the way of Virtue

A land's weal and woe are in its people
Out of good deeds and evil do they spring;
And so,
If the ruler unceasing leads the multitude in virtue's way,
Tbat land in prosperity waxes ever.

1658. Why they don the Holy Robes

The lowly-born don the robe
That they may the high become;
The high-born don the robe
That they may the Gods become;
To infamy-born are the knaves in robes
That they be disrobed and cast away.

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1659. Tapas-True and False

They who perform false tapas enter hell
They shall not become the holy ones;
False tapas is deceit and vain effort
A ruse for worldly enjoyment;
Only by Truth of Jnana can tapas firm abide.

1660. Discerning eyes see through false robe

They don the false robe their bellies to fill;
They don the true robe and receive exalted oblations above;
Even if false robes are donned to simulate the true,
The discerning see through, and make themselves free.

9. ROBES OF TAPAS

1661. True robe befits only true Tapasvins

The true tapasvins are the truly robed;
The sinful are but murderous hunters;
These are not for holy robe entitled;
None but tapasvins true deserve robe true.

1662. The insignia of Siva Yogins

To smear holy ashes is first step to tapas;
Rings of copper in ears, and garland of rudraksha beads around neck
—These too are other emblems to Siva reach;
Thus do the blemishless Siva Yogins for tapas prepare.

1663. Other insignia of Siva Yogin

A waist strip for an under-vest,
A long tunic for body's wrap,
A matted hair lock done in peacock style,
Ashes smeared all over,
A begging bowl of human skull shape
A cowl staff of hard cane
—Thus is Siva Yogi accoutred.

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1664. Ten appurtenances of Siva Yogins

Kundala the ears to adorn,
Kamandala the water to hold,
Kandikai the neck to fill
A conch to blow, a bowl to beg
Add a Kapparai to hold the ashes
The correct sandals and Yogic seat
The Yoga sash and Yogic staff
—These ten comprise Siva Yogi's appurtenances.

10. HOLY ASHES

1665. Chant "Aum" and unite in Param

Fools know not what thread and tuft are;
Thread is but Vedanta, and tuft is Jnana;
Brahmins true who live in accord thus,
Shall see Jiva in Siva uniting;
Chant sacred mantra "Aum"
Add lo! the Two merge forever in One.

1666. Power of Holy Ashes

The sacred ashes of Siva
Who has bones for His garland
Are an armour indeed impregnable;
For them who in joy smear it
Karmas take flight,
And Siva-state comes seeking;
And they shall reach His handsome Feet.

1667. Holy Ashes elevate to Brahma Status

The holy ash shall make you a king
And all regalia shall you have;
That that are in its fire purified
Shall in truth be transformed divine;
Reaching the Feet of the Eternal, the Immaculate
They shall attain Brahma's form
And ever be of Order Divine.

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11. ROBES OF JNANA

1668. Jnana is All; not Robes

Without Jnana, robe but leads to hell
Without robe, Jnana yet leads to Mukti;
When they seek Jnana,
They shall seek Lord and pray,
Their hearts robed in Jnana way.

1669. Perfect Jnanis speak not

They of lowly Jnana in vain assume robes;
Filled with Grace, they of true Jnana covet it not;
The bigots of faiths are of evil Jnana;
The perfect of Jnana speak not.

1670. They Need No Paths

Neither for Siva Jnanis, nor for Siva Yogins
Is it meet superfluous ways to adopt;
In sooth, needless indeed are the sadhanas Four[1] for them,
When they can see the Peerless One
Within themselves full.

1671. Siva Jnanis are Quiescent

They howl about unto dogs at foot of gallows;
They peck about like vultures at carrion;
They frisk about like monkeys in merriment
They of false Jnana;
But quiescent are the Siva Jnanis true,
Dead to the world, though living in body and senses.

1672. Siva Jnanis alone are of the Holy Order

They truly are of Holy Order
Who have attained Sivajnana;
They truly are of Holy Order,
The rest are not;
Nor their robes holy;
They are never, never by reckoning any.

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[1] Chariya, Kriya, Yoga and Jnana.

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1673. All becomes the Jnani

Even the gayest attire becomes the Jnani,
Albeit his own robe is of Siva Yogin;
Whatever robe he adopts, that shall aid him to Jnana,
Nothing is becoming him, and not-becoming him.

1674. Jnani is a class apart

Siva Jnani that seeks deliverance through Jnana
Is a shrine unto himself, unique of status;
He observes mauna, and so is a Mukta and Siddha;
How can other tapasvins be like unto him?

1675. Stages in Liberation process

The annihilating of the Self
The Self becoming He
The identity in Siva
Mudra setting the state ultra,
All these and the rest they had,
They who received deliverance at Feet of Nandi.

12. SIVA ROBE

1676. Liege-robe of Siva

By Hara's Grace they become His liege-men;
Within the body mansion, they seek His golden throne;
Darkness dispelled, they know of deeds none, good and bad;
Thus they stand steadfast in the liege-robe of Siva.

1677. The robe is not for Soul

The robe is for the body; not for the Soul
When the body falls, the garb with it falls;
Those that know not that the Soul within the body is real,
Are tossed about like a log caught in wavy sea.

1678. They of Siva-Robe are action-less

Without illusions, without ignorance, without intelligence,
Without the embraces of fish-eyed damsels and their attachment
Themselves as themselves, in solitude remain one in Siva Sakti;
Thus are they, the Holy ones in Siva's robe.

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1679. Why the robe? Seek Nandi Yoga Way

What avails thee, vain men, these holy robes?
Rein fast the fleeting mare of the twin breath;
And seek Nandi, Our Lord Beloved,
You shall attain sure the Bliss you crave.

13. THE UNFIT

1680. Blind leading the Blind

They seek not the Guru that blindness cures
They seek the Guru that cures not blindness;
The blind and the blind in a blind dance shuffled
And the blind and the blind in a deep pit together fell.

1681. They seek Worldly Pleasures

From out of mind, mirror of illusion rises
Think of it, even its shadows they see not
And nothing they do for the fruits of Karma to drop;
The temptations of the backyard drain, they go after.

1682. They know not the Mystery of Body

You beckon them, but they hearken not
The ignorant multitude they are;
The mother's milk flows sweet in the mouth,
But even the dear and near know not
How the mother's breast becomes so;
Verily, it is the Formless Being that shapes this body-form.

1683. Realize Lord in Purity of thought, word and deed

The lips utter one thing;
The mind thinks another;
And the deed does a third,
Thus you behave not;
Gracious Lord! You Rock of Ages!
I know You as the Fire-hued Lord,
And having known that
None dares know me as creature insensate.

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1684. Banish False Disciples

These reprobates of the five deadly sins[1]
Full deserve the pious ruler's punishment severe;
When he fails and banishes them not
The land to fell famine falls prey.

1685. Tapas consumes Karma

They who stand in tapas
Consume away all Karma
In Siva they stand;
Even Celestials know this not;
They who know not Siva in tapas-standing,
Stood in tangle of births to endless sorrow condemned.

1686. Qualities unbecoming Tapasvins

Feeling, thinking, doing
Eating, tasting, hurting
Falling, rising, boasting
These come not
To those who walk in God.

1687. Inner Vision ends Births

They glimpse not the Dawn,
Nor the Spaces Vast;
Nor the Vision in Spaces;
Close your inner eyes hard
And then see;
Behold, there is the Light
That brings not another day!

1688. No Grace for false Disciple

He thinks not of sundering soul's fetters,
Nor of annihilating world's desires;
He strives not to Mukti attain,
Nor aught of Tattvas and the way ahead;
But takes a wayward course,
A disciple exceeding mad;
To him is not the gift of Grace granted.

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[1] See Mantra 200 above.

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1689. Other Blemishes of False Disciples

He thinks not of ending Fetters Five
Nor of deliverance from incessant lust immersed;
A mean liar, fears neither birth nor death
Verily, a stranger to Grace shall be
He, the disciple false.

14. THE FIT DISCIPLE

1690. They who find the Path

Scriptures to guide them,
The Disciples Fit
Find the blemishless Guru;
They know their job and so find the Path;
The rest are to destruction destined.

1691. Lord! Grant me Your Grace

You, Supreme Lord!
Seeking You, I lost all sense of fear;
Now I wander not,
And seek not another's company;
Shatter, Lord, my Karmas
Uproot them from my very thoughts
And kick them off;
Grant me Your Grace.
Own me,
And make me Your slave forever.

1692. Grace comes to those who contain their Thoughts in God

Even as your frame still pulsates with life,
You envision high
Para the Seed of seeds;
And rally your thoughts to oneness
And stand thus in love and accord;
To such that do, He grants His Grace.

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1693. Seek a proper Guru

When you seek a Guru
Seek you one, holy and pure;
And then give him your all--
Your body, life and wealth;
And in constancy learn clear,
Not a moment distracting,
You shall sure reach Siva's State.

1694. Auspicious Days for receiving Instruction

In the asterisms of Swati and Visakha
In the conjunction of Lagnas, Vrischika and Kataka[1],
Of the Guru, the holy precepts you receive;
Except it be them who stand in the path of virtue
The Primal One knows none.

1695. Pure thoughts lead to Grace

When your discipline perfect be,
Your thoughts crystal pure be;
And there the beauteous Lord reside be;
Then shall Karmas all
Rooted deep unto undying weeds,
Disappear;
And you shall glimpse the Grace
Of the valorous Feet of Lord Holy.

1696. Attributes of Good Disciple

A sattvic he is;
His thoughts centered on Finite Truth;
His vision clear through conflicting faiths;
Abhorrent of recurring cycle of births;
Straight in Dharma's path he easy walks;
He, sure, is disciple good and true.

1697. Yet other qualities of Good Disciple

He scans that which divides the Real and the Unreal
He melts in the soul of his being
And with Siva's Grace to guide,
He receives Jnana in devotion true;

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[1] Refer to Mantra 1269, note.

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And he humbles himself before Lord
And seeks the bliss of His Sakti;
He is the fit one, the disciple good and true.

1698. The Power of Guru's Feet

"Oh! my Holy Master!
Do grace me with your feet on my head,"
--Thus, I prayed, this day;
And as he placed his feet
All births to vanish;
This body that was blessed thus
Received Grace of Arul Sakti
And I became a Jnani ripe,
Forever, blemish devoid.

1699. What comes of touch of Guru's Feet

He is the master of the difficult paths four[1];
He is the seeker incessant of Jnana divine;
And as he placed his feet on my head,
Higher and higher, my ardour in Jnana soared,
Higher and higher, my love for Gurupara welled up.

1700. Rules of Instruction

Impart divine knowledge only to those fully ripe to receive it,
Taking the disciple gently to the limits of the Infinite Vast;
You facing east or south, your disciple facing west or north
Thus instruct, the Sakti of Lord centered in mind.

1701. How the Jnana Guru Instructs

He humbles before Divine Guru
In postures five ordained;
He bewails his faults,
Praises Master's virtues;
Guru then shows the way of deliverance from mortal prison
And imparts Siva Jnana
He is truly the Guru that is of Sanmarga (Jnana Guru).

---

[1] That is, *mantra*, *yantra*, *yoga*, *jnana*.

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1702. True Disciple humbles before the Renunciate Vedantin

Vedanta is the way of renouncing desires;
And so, divert your life's course
And take to Siddhanta-Vedanta Way
And humble your head at the feet of Guru
That has renounced all in the Vedanta way
Then verily are you disciple true.

1703. Good Disciple follows Guru like a Shadow

O! disciple true!
In virtue, truth, compassion, discrimination and love
You pursue the Holy Feet of Guru true
Constant as unto a shadow;
You then gain the nectar of Finite Jnana in its crystal clarity,
And witness the many miracles it brings in train.

Tantra Six Concluded

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TANTRA SEVEN

1. THE SIX ADHARAS

1704. The Six Adharas and their Petals

Piercing the Chakras[1] that are petalled
Four, Six, Ten and Twelve
And the Six and Ten still above;
Lo! Behold then the Twin petalled Center finale;
You have indeed beheld the Holy Feet of the Timeless One.

1705. The Spheres of the Upper Adharas

In the Nada sphere is the Twelve petalled Center
In the Nadanta sphere is the Ten and Six petalled Center
Beyond the Nadanta is the Two-petalled Medha Center
Where Parasaku enshrined is;
Enter there in Consciousness Undifferentiated
There, above the Medha Center[2], is the Truth Finale.

---

[1] There are six *adharas* or *chakras* (wheels) situated at different points along the spinal column of the human body. They are known as: 1) *Muladhara*—of four (lotus) petals, 2) *Svadhistana*—of six petals, 3) *Manipuraka*—of ten petals, 4) *Anahatha*—of twelve petals, 5) *Visuddhi*—of sixteen petals, and 6) *Ajna*—of two petals. Coursing the prana breath through these chakras in ascending order, the yogi beholds the Twin Feet of the Eternal in the twin-petalled ajna chakra. For a fuller description of the six adharas, see "Sat-chaktra", included in the *Serpent Power—Nirupana*, by Sir John Woodroffe.

[2] The "Medha Centre" is the *Ajna* chakra; "above" is the *Sahasrara* chakra.

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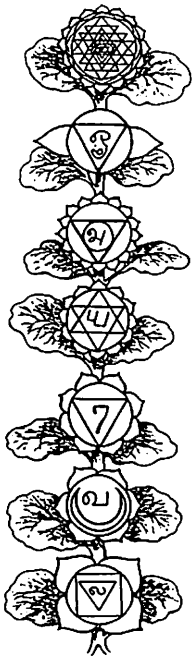
1706. Parapara Pervades all the Six Adharas

When thus through Adharas
You course Prana breath
Neither Up nor Down do you know
Neither He nor I do you cognise
The mighty Parapara that pervades all
Envelops you,
Bounteous as the celestial Kalpaka tree[1].



The Adharas (Chakras)

1707. Experience[2] is Adhara Yoga

Ascend Adharas step by step,
Your Nadis purified thus,
You shall have ascended
Into the heavenly effulgence of Medha
Whose twin petals into Kalanta sphere rise;

---

[1] The fruit-laden Wishing-tree of heaven.

[2] The spheres of experience in yoga are: i) *Nada*; ii) *Nadanta* (sound sphere); iii) *Bhodanta* (consciousness sphere); and iv) *Kalanta* (light sphere).

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And then you reach the state of Bodha,
Of Awareness Unitive, senses petrified;
That verily is Yoga--the Saha Marga.

1708. Ascending further above Six Adharas

There you stop not--at Medha's Center--
But evoke Aum,
And beyond Adharas now proceed
And ascend the Adhvas[1] with Prana for support
When thus you practise, to perfection's end,
Your body becomes a doughty receptacle
Of Joy Eternal.

1709. The One Letter "Aum" is beyond the Fifty Letters distributed over the Adharas

In the body where the Centers Six, are,
Do seek the Adharas and above,
Over the letters five times ten
Rises the one Letter (Aum) that is basic to all.

1710. The Letters Fifty the subtle in Adharas, and Adharas subtle are in Body

As the Gross body that decays
And the Subtle body that escapes
Are in union unseen,
So are the subtle letters fifty to tattvas that are gross,
So are the Centers
Six to the body corporeal.

1711. The Sixteen-Petalled Lotus in Visuddhi Adhara Leads to Knowledge-Bliss

Above the discriminating heart's lotus
Is that jewelled flower
Often and six petals;
Then, Awareness Pure, turns into Bliss of Siva
And to Jnana (Light of Knowledge) that is Reality Supreme.

---

[1] The *Adhvas* are pathways, or steps. They are six in number—*kala*, *bhuvana*, *varna*, *mantra*, *pada*, and *tattva*.

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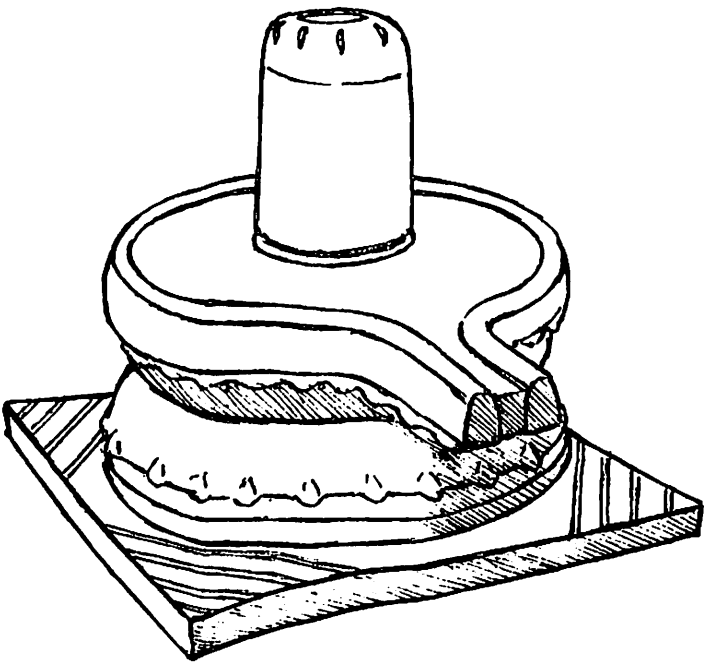
2. THE COSMIC LINGAM

1712: Linga or Sadasiva is World manifest

They know not what Linga is
Linga is directions eight
Linga is Kalas, eight times eight
It is as Linga the world emerged.



The Cosmic Lingam

1713. Sakti in Sadasiva manifested as World

In the World His Sakti He manifested first,
In the World as His Sakti's Form He pervaded
In the World His Sakti's Powers He filled
But He who this World's creation conceived
Was Sadasiva (the Linga).

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1714. Sadasiva is the Adhvas too

Worldly joys and heavenly pleasures
Wisdom and miraculous powers
The body and the state beyond
The Tattvas six and thirty
All these Sadasiva granted;
The Adhvas six, too, of Agamas sacred
Are all but He--Sadasiva.

1715. Lord (Sadasiva) protects the Celestials from afar

The countless Devas gloried My lord
"O! Southern Breeze, fragrant cool" they praised,
"O! Bounteous One," they adored,
But they know not this:
From beyond the Spaces Vast
He His protection granted.

1716. Lord (Sadasiva) is the Light of Life of Gods

The resplendent Brahma, Vishnu, Prajapati
The luminous Sun and Indra
The bright-eyed Devas swarming celestial Spheres
He, indeed, is their Light of Life--
He the Being Uncreated.

1717. Lord is the Golden support of Heart

Pervading all Nature, Siva blesses all;
But they know not the Truth and adore Him not;
To them that adore Him that is immanent
He is the golden stalk of the heart's lotus within.

1718. Sadasiva (Linga)'s Form, manifest and subtle

The Vimana pure is the Sthula Linga
The Sadasiva enshrined is Sukshma Linga
The Bali-peeta is Bhadra Linga
Thus it is for those who Siva's Form seek[1].

---

[1] *Vimana*—shrine's upper part forming an arc or semi-circle; *Sthula*—manifest (lit, gross); *Sukshma*—subtle; *Bali-peeta*—altar; *Bhadra*—Siva (also *Virabhadra*, an aspect of Siva). Thus, those who seek Siva's Divine Form will realize that the upper part of the shrine forming an arc is the manifest Linga; the enshrined Sadasiva is the

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1719. How to fix Linga

Pearls, gems, corals and emerald
Wood of sandal, granite hard, and ashes holy
Siva's Agama, and rice in grain and cooked
When you pour in these and fix the Linga
Haunting indeed is His flavoury fragrance.

1720. How Linga is shaped

Curd, ghee, milk and wax pure
Copper, mercury, fire and conch
Bricks hard, Bilva shapely
And Konrai[1] bloom of golden hue
From these do you shape
The Linga's Form Divine.

1721. Lingas for the Four Varnas

Of crystal made is Linga, Brahmins worship
Of gold, the Kings worship
Of emerald, the Vaisyas worship
of stone is Linga, Sudras worship.

1722. No one way of worship

They who sought Him in one Special Way
Knew Him not in any way;
And thus it is the Lord
That the eight universes pervades;
Of my heart, too, a temple made.

1723. God is Pervasive

In the Spaces Vast, unknown He pervades.
In the fleshly body He rapturous resides,
He dispells sin and Wisdom's Sunlight spreads
He, the Holy One, that our Refuge is.

---

subtle Linga, and that the altar is Siva's throne. Three forms of Linga, Sthula, Sukshuma and Bhadra are prescribed.

[1] *Bilva*—Tamil, *vilva*: a sacred tree, *Cratoeva religiosa.* Its leaves are as sacred to Saivas as "tulasi" is to Vaisnavas; *Konrai*, a genus of flower trees—*Cassia.*

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1724. Siva's Pervasive Form

The Earth is His flower-bedecked feet
The Heavens, His Ganga-girl crown
His Body fills the Spaces Vast
In continuity unbroken;
Thus did Lord His Form assume
From Time's Eternity, Beginningless First.

1725. Siva's Cosmic Form

The Earth is His Sakti Peeta,
The Heavens the Linga Pure,
The billowing seas His bathing ghat,
The cascading streams on mountain tops
Their cool water laves His crown heavenly,
The countless stars, His garland;
The Eight Directions His limitless raiment.

3. MICROSCOPIC (PINDA) LINGA

1726. Human form is Siva Linga

The Human Form is like Siva Lingam
The Human Form is like Chidambaram
The Human Form is like Sadasivam
The Human Form is like the Holy Dance, forsooth.

1727. Desire for Births persists

Tired they are not;
Still they want to live
In this fleshly body,
Of earth, water and other matter made;
They seek not to adore Lord
Whom the Elements Five
Together in prayer beseech.

1728. Lord is Master of the sense gates of body

The day the Lord entered this body tabernacle
The Five Senses who their places had taken
Opened the gates;
And showed you the way of redemption;

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As like the mother's home
He in me entered;
And taking charge of the gates, Master became.

1729. Lord opens the sense gates

At the Feet of the Lord
Who this body as His temple chose
Lies the forest of Vedas;
At the Feet of the Lord
Who these gates made His own
Lie the Nadis ten;
He who, our adoration received
Subduing our senses five
In me entered operating the gates wide;
He, My Lord, the Nandi Great.

4. SADASIVA LINGAM

1730. Sadasiva form with Five Faces

His twin Feet are planted on earth below;
The ten hands, the holy in praise sing,
In directions all spread;
Five His Faces that are sought,
Five times three his eyes fiery;
Thus is Sadasiva that you seek
The Pearl that is lustrous, beyond, beyond compare.

1731. Sadasiva comprehends all Nine God-Forms

Brahma, Vishnu, Rudra, Mahesa,
And the Five-faced Lord above,
Bindu, Nada, Sakti Primal, and Siva
—All these are but Sadasiva in general.

1732. When Sakti Evolves

Within the Becoming Sakti the Kalas repose
Within the Becoming Sakti their rays emanate
Within the Becoming Sakti the Lord His seat takes
Within the Becoming Sakti the directions ten as Space appears.

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1733. When Sakti further evolves

In that Space thus opened up
The Six Vedangas took their place;
In that Space thus opened up
The Four Vedas took their place;
In that Space thus opened up
The Four Paths beginning with Chariya
Took their place;
In that Space thus opened up
The Salva Truth the Four Paths comprehended
Took its place.

1734. Sakti evolves still further

In that Truth arose the Avastas (States of Awareness) twice five;
In that Truth arose the Rasis (Zodiacal houses) twice six
In that Truth arose the Tattvas (Body Constituents) twice forty-eight;
In that Truth arose the Sadasiva Supreme.

1735. The Five Faces of Sadasiva and their Hues

Central, East, South, North and West
These the Five Faces of Sadasiva;
The Central Face is of crystal hue;
The Eastward Face is crimson like Kum-Kum[1]
The Southward Face is dark like thick pitch
The Northward Face is red like Aratham flower
The Westward Face is white like milky hue;
Thus did He reveal to me,
His lowly vassal.

1736. Sadasiva's Form

Five His Faces; thrice five His eyes;
Twice Five His bands number,
Five and Five Weapons He holds;
Thus my dear Lord, my heart entered
And in fullness pervaded.

---

[1] *Kum-kum*—a crimson paint formed of tumeric, alum, lime juice and also saffron or yellow color; *Aratham*—red water lily flower; also red coral.

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1737. Sakti is the Kinetic and Siva the potential

Aspects of God-bead
Sakti is this wide world
Sakti is this universe vast
Sakti-Siva conjoint is the Kinetic and Potential
Sakti is the Formed;
Siva the Formless;
Sakti-Siva Tattvas are six and thirty true.

1738. Sadasiva is Tattva (Truth) Real

Formless is the Tattva[1] primal
Formed, it is the world, animate and inanimate;
A source of pleasure then indeed it is;
Tattva is all and pervasive,
Sadasiva is Tattva (Truth) Real.

1739. Sadasiva is Our Lord

"Sadasiva is our Lord"--
Say this times hundred;
Anything else you try to say,
He will still be beyond it;
He suffers not those Gods
Who themselves exalt;
He, who my heart entered.

1740. Muse on Sadasiva's Form

The dark throat, the up-lifted axe,
The matted red locks, the radiant crescent moon,
The Primal Lord that is Grace abounding,
Him I mused, all dark doubts dispelled.

1741. Names of the Five Faces of Sadasiva

To recount the Five Faces where His Grace abounds
Thus it is:
The Northward Face is Vama
The Westward Face is Satyojata
The Eastward Face is Tatpurusha
The Southward Face is Aghora
The Upward Face is Isana.

---

[1] *Tattva* means two things: i) basic truth; ii) the 36 fundamental principles of existence evolved from maya.

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1742. How Sakti dwells in the Five Faces of Sadasiva

In the shining Isan's face is Sakti's Crown;
In the Tatpurusha face is Her Visage
In the Aghora is Her Heart and Waist;
In the Vama face are Her Feet blessed.

1743. Form of Sakti in Sadasiva

The breast, the head, the tresses long,
The eyes, the fore-head mark, the armour
These the Sakti's are
Of growing green hue
As lightning is She, the dazzling crowning Sakti
Fiery bright, Her ten Weapons.

1744. The Five Saktis are seated in Sadasiva

The heart is the divine Jnana Sakti
The head the heavenly Para Sakti
The tresses the Adi Sakti
The colorful armour is Icchha Sakti
In the eyes is the active Kriya Sakti.

1745. Sakti in the First Three Adharas

In the quadrilateral Adhara (Muladhara)
Sakti in firmness stands;
In the hexagonal Adhara (Svaddishana)
Sakti is in sleep;
In the circular Adhara (Manipuraka)
Sakti is in agitation;
Of Sakti's Form is Sadasiva.

1746. Sadasiva is seated in Sahasrara

What so be the time you seek the great Nandi,
He stands unique,
His Five Faces glowing unto the evening sun;
Rousing the Kundalini through Yogic breathing
When you upward course through centers nine
Upon the lotus top, He aloft stands.

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1747. Sadasiva abides within body

In union inseparable
He ever abides in this fleshly body
That is His nature divine;
His Perfection's Feet upon my head I bore,
And in my heart's deep, I prayed.

1748. Sadasiva is realized in the Body

The shining Truth He is
Him I realized in this world below;
Into my heart's temple here on earth
I brought Him, lo!
Him in union I embraced and prayed
Truth it is, pure and simple;
To Him, the Sun Resplendent, I sang
To music and to measure appropriate.

1749. The Lord is the Source of Light and Energy

for Sun, Moon and Fire
To Sun, Moon and Fire
He lends His fiery rays;
The seven worlds twice he supports;
And in the Center of Spaces Vast
He stands,
He is the Beginning, He is the End,
His own Form, cool as moon.

1750. The Lord is uncreated

He standes
His Form as Uncreated Siva Linga
His Form as Sadasiva Divine
His Form as Sivananda, bliss unalloyed
His Form as Tat-Para Eternal Supreme.

1751. The Lord is the Cosmic sound "Aum"

None knows He is Ahara, the letter "A"
And the pervasive Sakti is Uhara, the letter "U"
The two sounds swelling alternate
Fill the world as Aum in unrelieved entirety.

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1752. Linga is Aum

The Linga's Holy Pedestal is the humming Omkara (Aum)
The Linga's Center part is filled with Ahara (A)
The Linga's inner round is with Uhara replete (U)
Linga is Bindu-Nada, Makaram (M) pervaded.

5. ATMA LINGAM

1753. In the Beginning was Aum

Akaram (A) as beginning, all exist
Ukaram (U) as beginning, all life exists
If Akaram Ukaram are together known
Akaram Ukaram is but Linga divine.

1754. Bindu is the Support and Nada the Supported

Bindu is the Support Finite
Nada in Medha as the Support expanded;
Bindu that is Supported is the Pedestal
Nada on to it is conjoint,
That verily is Linga's union.

1755. Siva-Sakti (Linga) is Static, Kinetic, Sadasiva and Unborn Being

Linga that is Sakti-Siva is Static all
Linga that is Sakti-Siva is Kinetic all
Linga that is Sakti-Siva is Sadasiva
Sakti-Siva is
Tatpara, the Being Unborn.

1756. Lord is Light and Support

Upon the heavenly letters five times ten
Well may you behold the self-illumined Light (Aum);
That which thus arises with His Sakti (U)
Like a golden vine that blooms pretty
Is but He that is Ahara (A)--the Support Finite.

1757. Linga Comprises both Bindu and Nada

Bindu and Nada together form Linga
Bindu is the Pedestal, Nada the Linga
With them two as support divine
The Five gods arose, their Five functions to perform.

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1758. All the Tattvas are in Linga

The goodly pedestal of Sakti holds the Atma Tattvas
The central part of Sakti holds the Vidya Tattvas;
The Linga of Sakti, the Siva Tattvas
Sadasiva is Sakti's Soul Divine.

1759. Seek Lord within and be Blessed

In my heart He entered,
In my life's being He entered,
He poured His blessing to my heart's fill;
Do with me the Lord seek
He enters your home, and blesses you.

1760. Lord is Sovereign Supreme

The Supreme Parapara is He;
My Father Divine;
He sports the crescent moon;
He rules the universe;
Into the heart's temple of His devotees too he reigns
He the Hara to whom the Immortals in worship bow
He in my heart resides firm.

1761. Lord is tender as Mother-Cow

"He is not the Lord, I am the one"
If you this conceit have,
The world will call you a fool;
Tender as the yearning mother cow,
He in me is enshrined,
With serpent, fire and water in His matted lock
He in amity, stands,
He the Holy One.

1762. Hold Lord in Heart of Heart

"There He stood," "There He lay"
--Thus the Immortals in directions eight Adore Him;
But how shall I praise my Lord
Who in my heart's heart ever resides.

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6. JNANA LINGAM

1763. Lord is Bounteous

As Form, the Formless and Form-Formless
Thus is Parasiva in all life immanent;
As Guru, too, He stands;
Unto the Kalpaka tree His bounties bestows
He, the Sadasiva.

1764. Sadasiva is Form-Formless

In the Center He is, Sadasiva,
The Four below are the Formed,
(Brahma, Vishnu, Rudra, Mahesa)
The Four above are the Formless
(Bindu, Nada, Sakti, Siva)
Thus are His parts
He, the Parasiva.

1765. Seek Sadasiva

He is the Lord of the Immortals,
He is the Lord with Faces in directions all,
He is the Lord of Four (Brahmna, Vishnu, Rudra and Mahesa)
He is Nandi that central stands;
They who adore Him as their Lord
Themselves His ways attain;
Do you, so, seek the Lord's Holy Feet.

1766. Sadasiva Dispels Karmas

Him I prayed,
My Karma to dispel and destroy;
He measures out Time's Eternity
As year, month and day;
Worthy is He of your visioning;
And with His virgin Sakti seek Him;
Even when your folded hands unfold
The One is He to you.

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1767. Sadasiva dispenses Divine Justice

The Primal Lord is He,
The God of the Universe is He;
God is He whom the illumined devotees praise;
Great God is He of Justice Divine;
The Pure is He my Lord;
As half-and-half in Para Sakti He is.

1768. Truth of Supreme Siva

Beyond Sakti, inside Para Sakti
Is the Pure Siva State, as Light undimmed
Still beyond and beyond are the Lord's Feet;
This the Truth of the Lord Supreme.

1769. See Siva and Sakti and see All

See that Tender Flame
You will have seen all universe;
Rise and see His World
There you shall forever remain;
See the Expanses Vast
You shall have seen the Lord with Sakti entwined;
The Lord that in your thought resides.

1770. Worship Siva-Sakti and Realize Jnana

The Lord, my Father
His Sakti-Cluster, my Mother
Chant their name in order according
That verily is Jnana Divine;
Above the navel, in my heart,
There with Her He resides
In rapture unceasing.

1771. The Play of Sakti--Sakti activates Jiva

Into the Maya Group-Suddha and Asuddha
They induct the Jiva;
From Pure Turiya State disentangling him,
They his thoughts enter;
And inside him, Siva His habitation takes;
--This the play of Sakti-Siva.

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1772. All Creation is Sakti-Siva Play

All the Universe is the play of Sakti-Siva
Sakti is Siva, and Siva is Sakti
Without Sakti and Siva is no manifest creation
It is Sakti and Siva that forever Form assume.

7. SIVA LINGAM

1773. Siva is Immanent and Transcendent

He pervades the roaring waters of the seas
He permeates the spreading winds and flaming fire
Thus is He immanent in all Nature
Yet I know Him not, adore Him not.

1774. Only Way of Knowing Siva is Worship

There is but one way here
Of knowing Him and adoring Him
They who with water and flower chant His name
They shall know Him;
And from them He of the matted lock
Separates not.

1775. Worship Him as the One Being.

As the One and Only Being
I saw the Lord,
And full well I adored His Holy Feet,
Subduing my senses five;
And He His blessings granted,
The gracious One, the Lord Primal.

1776. Linga's Nine Aspects

Brahma, Vishnu, Rudra Mahesa
The five-faced Sadasiva, Bindu and Nada
Sakti and Siva--
All these as Linga His blessings grants,
He is but Nandi that is Para Supreme.

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1777. Rouse Kundalini and reach Supreme State

Rouse with the flaming Kundalini
And upward your Prana course;
Halting within the body
The acts of inhalation and exhalation
This, if you, through practice accomplish
You indeed have reached
The Supreme State Divine.

8. SAMPRADAYA (HOLY TRADITION)

1778. Lord appears as Siva Guru and Baptises the Soul

My body, wealth and life,
He took from me as sacrificial offering,
Through ritual appropriate;
He directed his spiritual glance at me
And dispelled my Karma's network to destruction;
And then He laid His hands on me
And planting His Feet on my head
In a trice imparted Spiritual Awareness
And thus my birth's cycle He ended
He, the Nandi,
Through these acts of Diksha, successive.

1779. Guru works for Disciple's Redemption

Life and body, and Prana breath that fleets after,
Siva the mighty and Chit Sakti that consorts
And Param the Truth Supreme
—All these to attain,
Gurupara my redemption worked.

1780. Guru imparts the Secret Divine

To His west (right), He seated me
"Daily on me meditate"—said He,
"That it is but the Truth that lies seated
Between the crown of the head and the palate of the mouth
This the Word True,
Cherish it as secret divine."

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1781. Siva makes Jiva Pure as Himself

Indulging in talk indiscriminate
Aimless I wandered;
—Me, He made pure,
All my impurities cleansed
Me and He, to balance brought
—A barter, all to perfection indeed!

1782. Siva Extricates Jiva from Maya

He is the Lord of all life existent,
His true nature they know not,
He extricated me from Maya that separates,
Lo! then I beheld the Lord that is seed of all.

1783. Siva takes Jiva into Himself

Intent on redemption of my body, wealth and life
He sought me and planted His Feet on my head
And with the Grace of Sakti divine He exorcised
My love for the body fleshly;
And He and I as one He made
Intermingling in union inseparate.

1784. Siva by taking all, Gives All

He marked me out his vassal to-be
My life, possessions and body He took as His own;
But as he it was that all my sustenance gave
How dare I say, He took anything from me?

1785. Ghosts do not know the Truth of Life

This body, the Lord within,
The Prana that is breath,
And the Soul that dwells inside
The truth of all these
That to the perishable body pertains
They who know not,
Unto ghosts of the dead they are.

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1786. Know the Finite Truth

They the Awareness have, see worlds all,
They the Awareness have, know sorrows none,
When they that Awareness have truly realized,
They indeed have the Truth Finite seen.

1787. Woken from the Primordial Turiya State

Wandering in the Bodily State—
Active in the Sakala State
With Tattvas six times six,
On them whose souls have thus roamed,
Nandi His Grace bestowed;
What shall I say of His greatness infinite!

1788. Siva and Jiva are inseparable

There is approach none as I and You;
Like body and life inseparate are We;
Together are We like the heavens and the heavenly beings;
Like the honey and its sweetness that I do savour.

1789. Knower becomes the Known

He and he knows Him not;
If he knows Him, then Knower is he not;
If he knows Him
Then he the Knower and He the Known
Become but one.

1790. Lord's Infinite Bounty

As life and body alike feel
He in me stood in identity full;
Bounteous as He is unto the rains from heavens,
I with the heavenly Lord, one became.

1791. Lord wrought Me to Perfection

Himself as Being Supreme
He stood not apart from me;
That the Lord Knows;
Unto the body and life are We;
This the truth;
He to perfection wrought me
He the Lord of Immortals.

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9. PLACING OF GRACE

1792. Truth is Indivisible

Darkness (ignorance) and Light (knowledge)
Are the states two;
Life and body are the forms two;
Dharma and penance are the graces two;
Truth is but the blessing within.

1793. Pray and receive Divine Light

Elusive is He for us to see:
Beyond our Thoughts is He, the Nandi,
Distant is He to touch and feel,
Pray long in the light of your heart,
The darkness that envelops you dispelled stands.

1794. God's Grace Leads to Illumination

In the hint of His grace,
All universe shall be revealed to you;
When the darkness of ignorance lifts,
The Great one stands revealed;
When you seek Him,
Your swarming thoughts on Him centered.
You shall see the light of Jnana,
And thus immortal become.

1795. Lord Knows His Devotees in Time

In ignorance my time rolled on;
Yet my Lord will in time know me;
By their light of Knowledge and love intense
He will know them,
He the Bounteous One.

1796. Lord, of Himself, will Know You

Himself will know me,
When my Karmas perish;
I know not when; but Nandi will;
Do melt in piety
And reach divine Consciousness;
Sweet unto honey is our Lord of Immortals.

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1797. If I do not Know Lord who else shall?

I have known the Lord from days bygone
But the Celestials knew Him not,
Doubt-tossed were they;
The Lord is the Light
In my fleshly body as Prana pulsates
If I know Him not, who else will?

1798. Grace is All

They know not the measure of Grace
That is pervasive all;
They know not the ambrosial sweetness
That from Grace flows;
They think not of the Five Acts
That Grace subtle performs;
Who knows how all-pervasive is Grace, indeed!

1799. Various Acts of Lord's Grace

To seek the Divine Light
He grants the light of knowledge;
He infuses the organs of sense
With desire
And leads you to enlightenment;
He then seats you
In the midst of the devout and holy;
They who His Grace thus received,
Verily became Siva themselves.

1800. From Birth to Liberation--All Acts of Grace

In His Grace was I born,
In His Grace I grew up;
In His Grace I rested in death;
In His Grace I was in obfuscation;
In His Grace I tasted of ambrosial bliss;
In His Grace, Nandi, my heart entered.

1801. More Acts of Grace

By His Grace was I bathed in the ocean of nectar;
By His Grace He rested His Feet on me
By His grace He granted the fervour of devotion
By His Grace He fed me the bliss that is ambrosial
By His Grace, Nandi my heart entered.

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1802. Grace Grants Mukti and Beyond

It was His grace that led me into Pass
It was His Grace that freed me from that Pass
It was His grace that in divine love granted Mukti
It was His Grace that granted me the love
For the State beyond Mukti.

1803. Lord is of Infinite Grace

Of infinite Grace is the Lord
Who my birth's bonds sundered;
Of the holiest of holy is Nandi
He is the Dharmic sea;
The Pure One;
The Primal Lord
In amity my heart entered.

1804. Nandi entered my Heart and made me Sivam

In my heart He entered, grace abounding;
Even if He is in there,
Those devoid of Grace know Him not;
Entering the heart,
He filled me with bliss;
As Sivam, he made me
As Nandi my heart entered,
And I blissful became.

1805. Bounties of Lord's Grace

He gave me the intelligence that reasons
He gave me the senses that Maya inscrutable fashions
He gave the five elements
And the diverse sense organs
And the Five Acts of Grace
—All these are but the bounties of His Grace.

1806. All Phenomenon is manifestations of Grace

All manifestations of Nature are His Grace
All animate and inanimate are His Pure Grace
As darkness, as light, the Lord's Grace pervades,
All, all are but the Grace of His Form manifest.

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1807. The Nine God Forms are of Siva

Siva, Sakti, the luminous Nada and Bindu
The five-faced Sadasiva holy,
Mahesa, Rudra, Mal and the lotus-seated Brahma
--All these forms nine
He assumes.

1808. Grace Gives Divine Vision

They whose eyes are blind
See not the sun even;
They that have vision divine
See the light everywhere;
They who have not the vision of Grace
See not the Lord that is Truth Subtle;
They that have the vision of Grace
See Hara face to face.

1809. Lord Alone Performs the Five Acts

Himself creates; Himself preserves
Himself destroys; Himself obscures
Himself, all these He does
And grants Mukti after;
Himself the all-immanent Lord.

1810. The Form, Formless and Form-Formless Aspects of Siva

The first four (Siva, Sakti, Nada, Bindu) are His Formless ones;
The un-moving Form-Formless is the Sadasiva;
The abiding last four (Brahma, Vishnu, Rudra, Mahesa)
Are the Formed ones;
All these and the One beyond too are He.

1811. God is Immanent and Transcendent

One Being is He, immanent in all life
Indestructible He is;
In them He is; but He is not they;
He indwells them as Friend Divine
This His play, He of my heart's desire.

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1812. Nadam and Bindu are Devoluted when Siva Activates Pure Maya Sakti

The Immaculate One who in my heart dwells
The Kudilai (Pure Maya) Sakti He activates;
And from that act is Nadam born;
That emanating Kada rays diverse
As seed the imperishable Bindu produces.

1813. The Devolutes of Bindu

The Bindu that thus arose pervades everywhere;
From it rises the Maya per se and the Mahamaya
And from them emanate the immortals and their clans
The Mantras and the Vedas too,
And the countless countless worlds swarming in the spread.

10. LIGHT OF GRACE

1814. Be Born in Grace and Receive Grace

Those who do not take their firm stand on Grace
And in conscious determination steep in it not,
Will never Grace receive;
Nor be freed of Pasas Five[1];
They will not know greatness that Grace gives;
They will not resolute be;
They alone know Grace who to Grace are born.

1815. Nandi Grants Unending Grace

Nandi the great, Nandi the famed,
Nandi that barred the way of my future birth;
He gave me the ambrosial bliss that never cloys;
He the Lord of a thousand names;
In one word He said, "Bathe eternally
In the unending sea of Grace."

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[1] The five *pasas* comprise: the primal impurities—*anava*, *maya* and *karma*, and *tirodayi*, mala of obscuration, and *mayeyam*, the tangible manifestations of maya.

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1816. Imparting Grace Siva Grants His Form to Jiva

I danced and sang and wept and lamented
Thus I sought Him, and Siva's greatness saw,
And as I with Him united
He, His indefinable Form granted
And in me pervaded, His Grace imparting.

1817. Nandi Planted His Feet on me and imparted Grace

The birth I took,
The impurities (malas) I bore
He dispelled as but Maya's cloud;
"You are of these rid"--so saying
He planted His Feet on me--
He the Nandi famed;
All unworthy knowledge I gave up,
I prostrated and at His feet prayed

1818. Light the Lamps of God by Inner Light

Light the Lamp, and see the Void
Before the Lamp all pangs cease
They that have the Light to light the Lamp
Are but the Light, in the Divine Lamp shine.

1819. By Inner Light Unite One in Siva

Interminable are light and darkness
Only to those who have light, will darkness cease;
To the eyes that see light, darkness is not;
So, too, when the inner light dispells darkness
The Jiva with Siva one becomes.

1820. Lord is Gracious

Aimless I wandered,
On me He planted His golden Feet,
In purity He entered, and made me pure
In charity He entered, and gave me the bliss of ambrosia
What ho! this gracious act!
In wonder limitless, I stand bedazed.

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1821. Grace is the Refuge

There is a Space Vast that is Grace
There is a Refuge Safe that is Lord
In me He entered, my darkness to dispel;
Know Him fully; then indeed, is Siva-State.

1822. Save the Soul

If other gods be born, live and die
Are they the True Ones? Speak;
Let us this body leave, to vultures a prey
And save our Soul--this you should proclaim.

11. SIVA PUJA

1823. Soul is Siva Linga

For the Bounteous Lord
This heart is the sanctum holy,
The fleshly body is temple vast
The mouth is the tower gate;
To them that discern,
Jiva is Sivalinga;
The deceptive senses but the lights that illume.

1824. Prayer is True Sacrifice

To Nandi of the spreading matted locks
That the sacrificial oblations takes,
We nothing offer;
The sacrifice that we morn and even can give
Are songs of praise that melt His heart;
Let us that sacrifice offer;
Verily, that is sacrifice, milk that is sweet.

1825. Worship Sadasiva and Become Siva

The Lord that with Lady of milky speech consorts
Is the Para Para Supreme;
In Him enshrine Sadasiva
His upward looking Face as Isana consider
And thus your worship perform
You shall Siva Himself become.

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1826. Adore the Lord and Behold Him

You can think of Him, you can speak of His Truth
But rare indeed to see the Lord of the Holy Feet;
They can but see the Lord of the Holy Feet
Who adore Him with flower and water.

1827. Celestials Worship Lord with Archana

Why is it the Lord has taken His seat
In the heart of Beings Celestial
That consecrated water and garland of flowers bear?
With offerings five of dishes sweet
And with upachara[1] rituals two times eight
They humbly prostrating, in archana, worship.

1828. Pray and Receive Grace

The devout are they who with flower and water pray;
The Lord seeing that bestows His Grace on them
Countless are the sinners that know not how our Lord to approach,
Thus they slip by in ignorance deep.

1829. Anoint Feet of Holy is Like Bathing in Holy Waters

Know the reward of bathing
In the nine waters of the Lord;
Mukti indeed for those
That anoint the feet of holy men
Who in Jnana are upraised;
Thus does Mula proclaim.

1830. My Prayer is to Worship Lord with Archana

Even if in thoughtlessness
I world's ways pursue,
Do grant me this:
That I with water and flower
Unceasing adore You;
This my prayer;
O! Lord of immortals!

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[1] evocative

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1831. Chant the Thousand Names of the Lord

The Immortals swarm in hordes seeking Him;
The seas and lands unending,
All that yours shall be,
When you chant unceasing
The thousand names of the Primal Lord,
And the One Sacred name Special.

1832. Lord is in Our Heart

Bathing Him in the five products of the cow (Pancha Kavya)
The Celestial beings in hordes seek the Lord
Who knows end none;
Within the honeyed flower that is heart
His Grace stands revealed,
He who the five elements and their attributes created.

1833. Celestials Pray and Receive Lord's Grace

Bearing choicest flowers and water
The heavenly Beings over clouds traverse;
And with Pasa subdued, stand and pray
And unfailing, My Lord's Grace receive.

1834. Enter the Sea of Heart's Faith

In the expanse of waters (Ganga),
With spreading matted locks is Nandi;
Renounce the sea of unbelief;
Enter the sea of heart's faith;
They who adore Him not thus
With hands laden with flowers
Will in the sea of sorrow fall,
And forever immersed be.

1835. Break the Banks of the Sea of Sorrow

Breaking the marshy banks of the sea of sorrow
They adore Him with buds and blossoms;
They who know this not, into error great fall;
But those who know it, will see the Lord
In the crown of their head, seated within.

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1836. Adoration is the Way to Reach Lord

There is one way to reach Him:
Adore Him with flowers many;
To them that do this,
The Lord by Himself stands revealed;
This the way to the Holy Feet of the three-eyed God;
Adoring Him thus, He fails never to stand before you.

1837. Seek Him In Prayer

"My Lord, the Primal One, the Timeless Eternity, The Holy One,"
—Thus they adore Him with flowers diverse,
And in love endearing at His Feet worship,
His Grace to receive;
How then do you in prayer seek Him not?

1838. Siva is the Primal One of Plural Three

Laden with flowers and water
The Celestial beings seek the earth
And sing the praise of the Pure One;
Who who thinks of His bounteous Grace
Him He blesses,
He, the Primal One of the Three.

1839. Pray and Prosper

You that labour hard
Gather flowers and carry water pure;
Adore the Lord in unfailing piety
And at His shining Feet lay the flowers;
And stand and pray
And unto the rain-laden clouds
Forever prosperous you shall be.

1840. Lord Receives Worship

To perform the Lord's worship in manner appropriate
Senses subdue, hasten, and quick at His Feet fall;
And offering water and flower daily worship.
He will accept you, thus I said, even in days of yore.

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1841. Way to Goal Supreme

Adorn Him with garland of flowers
Place them at His feet
Praise Him as the Lord Primal;
Those that have daily prayed to Him
And yet have known Him not
Let them adore Him with Athi flower[1], so dear to Him
And pray, their base nature be cleansed of impurities;
—That the way to Goal Supreme.

1842. Nandi is Within

Above the lotus of the heart, beyond
In Bliss abides,
Nandi of the spreading matted locks;
Yet they know not the mantra to muse and chant
That will to Him lead and there abide.

1843. Lord is a Gem-Set Jewel

He is the gem that lies embedded in the cubit of the heart.
Until they see Him, they think not of Him;
Into them who cherish and muse on Him over and over
As a gem-set Jewel He shines.

1844. Nandi Dispels Darkness

Nandi of gracious qualities
Is the Chakra (discus) that cuts the Darkness (of impurities)
He takes his abiding seat in my heart,
While the Celestial Beings to whom He bestows His gifts
Come in prayer, beseeching Him from afar.

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[1] *Athi*—flower of the tree, *Bauhinia racemosa*. It is dear to Siva.

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1845. The Four Dikshas or Ordination Rites

By Samaya Diksha, the Primal Malas their potency lose;
By Vishesha Diksha, the Mantra purification insures;
By Nirvana Diksha, the Kalas purification is effected;
The Abhisheka Diksha is for those
Who the Jnani State have attained.

1846. Seek Him Incessantly—He is Timeless Eternity

Unless they have adored Him through aeons and aeons
They will not have become the Jiva that is Karma devoid;
Hari on the sea, and Aya besides,
Seek Him through ages after ages;
Yet is He beyond reach;
He that shines atop of Time.

12. GURU PUJA

1847. Nandi Imparts Upadesa

Grasping the lotus feet of Nandi that blesses me,
I shall relate the way of Upadesa[1],
That to redemption leads;
Of Puja that is performed;
And of the way to transcend Adharas six
And to ascend beyond.

1848. Rid Fleshly Desires and Know Him

With the sweet scented sandal
That in the forest recesses grows,
And with flowers rare
That heavenward blossom
You may adore Him;
But unless you know Him,
Your fleshly desires rid,
You cannot reach His Feet
That are with honeyed flowers bedecked.

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[1] *Upadesa*—imparting divine knowledge.

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1849. Path of Jnana is Supreme Archana

When you excel in the Path of Jnana
That leads like the Para Supreme,
The Path of Jnana is all Archana;
Great indeed is constant worship within;
To reach the Lord's Feet is to still actions all.

1850. Pray Thrice a Day

Morn, noon and eventide
Adore the Lord;
Adoring chant the word "Nama"—(I worship)
Chanting, invoke Him in luminaries three—the Sun, Moon, and Fire;
The famed Nandi is the Lord Supreme.

1851. To Feed Jnani is to be Supremely Blessed

A hundred times blessed
Is to perform puja in places holy;
A ten hundred times blessed
Is to worship His Presence;
A hundred, hundred times blessed
Is to feed those their thoughts have stilled;
Blessed, blessed far indeed is to see
That a Jnani is to contentment fed.

1852. Perform Pujas, Nadis Quelled

The Pujas that you perform
When Nadis, sun and moon, active beat
Are for Asuras meet;
The Pujas that you perform
When Nadis, sun and moon, are quelled
Are alone for Holy Nandi appropriate.

1853. Worship Nandi Beyond the Spheres of Sun and Moon

When beyond the Spheres of Sun and Moon you ascend
There Bindu and Nada are;
Ascending (through Adharas) thus,
Your Awareness crosses
The frontiers of Waking State;
There when you continuous worship Nandi,
That verily is worship Divine.

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1854. Cross the Gates of Awareness and Tattvas

Course the Sakti Kundalini,
Transcend the successive gates of Awareness;
Reduce the perishable body to its elemental (tattva) constituents
And then discard them;
Then do you enter the Grace of the Holy One
And there you abide and adore
That indeed is the worship meet for Sadasiva.

1855. Practise Worship where neither Night nor Day is

The worship that you perform
By day and night,
Is to the Lord an offering of flower twain;
The worship that you perform
Where neither day nor night is
Is to Him of the flowing matted locks
Acceptance full and replete indeed.

1856. Where Neither Day Nor Night is, there No Maya is

Seated in the sphere where neither day nor night is
The supreme honeyed bliss I imbibed;
Lost in thought to events outside
At the holy Feet of Lord
Where neither day nor night is,
I dispelled the Maya twain,
That with day and night compare.

13. MAHESWARA PUJA (WORSHIP OF DEVOTEES)

1857. Devotees are Walking Temples

The offering you give
To the Lord in the temple steepled high
Reaches not His devotees,
Who the walking temples noble are;
When you offer things
To the walking temples noble,
That sure reaches the Lord
In the temple steepled high.

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1858. Feed Tapasvins, Feed All Worlds

The food, Tapasvins of blemishless thought took
Is food all three worlds took;
The offerings they cheerfully received
Are offerings the three worlds received;
—Thus He proclaimed, Nandi the Great.

1859. Offering to Tapasvins is Oblation to Gods and Ancestors

The things you gave His dear devotee,
Who in Him is seated,
Are verily oblations meet for the Gods Three,
And for ancestors too,
Through generations three times seven;
This for certain shall you know.

1860. Feeding the Tapasvin is superior to feeding Brahmins and Gods

Though you a thousand abodes to holy Brahmins give
Though you a thousand temples for the gods build;
None, none is of merit compare
To a day's feed to a holy devotee given;
This be of certain.

1861. Even the Thought of Feeding Siva Jnanis is most Efficacious

Well may you feed a hundred hundred thousand Brahmins
That the holy thread wear and goodly sacrifices perform;
But holier far is the desire to feed in endearment great
A morsel albeit, to
The Lord's devotee true
Who the holy ashes wears.

1862. Siva Jnanis are Gods on Earth

"You, the Divine Bull ride, My Lord, My God"
—Those who wear the holy ashes saying thus;
Verily are like Devas on earth;
They that worship them as the Lord Himself,
—Who the Ganga on His russet matted locks wears,
Will have their Karmas' end consummated.

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1863. Call Nandi until He Appears

Of resplendent beauty is His Face
Of glowing sheen is His matted locks
He the Nandi famed;
In intense anguish I call His Name
And until He appears before me
I shall not cease to clamour, "My Nandi! My Nandi!"

1864. Worship Siva's Devotee and the World will Rejoice

In this world worship
Siva's devotees, who no death know;
The hanging darkness of ignorance forever disappears.
Unfailing seek the devotee pure
And your obeisance make;
Of a certain will the world rejoice.

1865. Worship without Love for Siva Jnanis Leads Nowhere

With endearment none for holy ones
With pride brimming to full
They Pujas perform;
Thus through ages and ages they tried and perished,
Their faces turned like agitating churns hard,
Their hearts with egoity extreme filled.

1866. Food for Holy Men is Food for Gods

The food the holy men partake
Is verily food for the gods,
Siva, Vishnu and Brahma;
To partake of the leavings
Of holy men that have realized Truth
Is the way sure to Mukti;
—Thus affirms our Mula in meaning unmistakable.

1867. Give to the Holy Ones and Reach the Golden Land

Depressed are they not;
In holy Tapas they persevere still;
To them give
Your Karmas away to hasten;
You shall that Golden Land reach,
Where Karmas three, past, present and future[1], exist none.

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[1] The three karmas are: i) *sanchita*—stored up; ii) *prarabadha*—already bearing fruit; and iii) *agami*—prospective.

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14. GREATNESS OF HOLY MEN

1868. That Land Prospers where Holy Men are

Where there is a holy man of divine worth
Who pursues the Lord,
—That all space embraces—
There enemies none are;
Rains in abundance fall;
Full the people's contentment
Evil none befalls that land.

1869. The Land of the Holy

There in that Land are they born;
There in that Land in that body they Tapas perform;
There in that Land they reach the Feet of Lord
There in that Land will they His Grace receive.

1870. I am Redeemed when I reach the Goal of Union in Siva

The goal I sought (of union in Siva)
The peaks of mountain high in there (Sahasrara),
The denizens of heavens,
The immortals celestial,
The hordes of humans from quarters eight
And the Primal One, too,
—If toward me they come,

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And in my hands I hold them,
Redeemed am I, forever and ever.

1871. Then I Engross All Creation

The universes seven,
The cosmic space beyond,
The life—animate and inanimate—
The gunas three,
The Vedas ancient,
The Gods that create and preserve
And their Primal Lord that is Siva
—All they are but in me.

1872. Lord can be Seen only with Inner Light

Neither male, nor female, nor hermaphrodite,
The light that is within ignorance concealed
Never, never can cognise Him;
Without eyes He sees,
Without ears He hears,
Only those in Knowledge ripe
Have for sure, seen Him.

1873. Lord's Devotees Rule the High Heavens

In the world existent
The Lord's devotees pursue the sure path;
They will rule in the heavens high;
They Siva become;
Whose arms stretch embracing directions eight;
In the nether world are His Feet;
In the peaks of the cosmic universe,
The Crown of His Head rises.

1874. Muse on the Lord and Know no Sorrow

Muse on the Lord;
He resides in your heart;
They who see Him residing within
Know sorrows none;
The heart that knows Him enter in,
Loses its ego,
Well may that be destroyed too;
Do strive that state to reach.

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1875. Renounce: God Ploughs your Life for a Rich Harvest

He is the Beginning Finite,
He is companion endearing;
He causes dissolution too,
—He, the Lord Primal;
I gave up blame and praise,
And possessions entire;
Then my life, He ploughed
For a harvest abundant.

1876. My Life willed to Siva

He is my mother and father in one
My births seven fold seven are to Siva willed;
—This the document drawn up even in days of yore;
Brahma who this world created wrote it thus;
And Vishnu the cloud-hued witnessed it.

1877. Devotees Treasure Lord as Heart's Jewel

In the hearts of the resolute He firm abides;
In the hearts of those who adore, He in accord comports
Those who held the Primal Lord as their heart's Jewel
And so reckoned Him
How can they part from Him, ever?

1878. Lord lifted me to perform His Holy Work

The Celestial Beings bore on their heads
The Nandi of the flowing matted locks;
He on earth raised me high
His holy work to perform;
Higher still will He lift me,
Like the Golden Kingdom of Purity to rule,
—He of the spreading matted locks.

1879. How Tapasvins Look

In the days of childhood innocence
By their insignia external
I marked out the Holy Ones;
And becoming their devotee, I rejoiced;
Their matted locks tied in signal knot,
Caring not for this world.

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1880. Seek Devotees; Seek Siva

They who seek the devotees holy in love endearing
Can in depth Siva seek and be near;
The devotees who the Holy One seek
Will in Siva's greatness merged be.
The Holy ones wander;
They return not to here below;
Immersed are they in the waters of Contemplation Divine
—This their tapas intense.

1881. Celestials Seek the Jnanis

Seeking the Holy ones
The eight clans of Celestial Beings
Swarm the earth in endearment surpassing;
The earth seems like a crowded heaven
For twelve leagues, in directions eight.

1882. Land of Siva Jnanis is Blessed

Where Siva Yoga Jnanis flourish
Misfortunes will not be;
New ways of prosperity dawn;
All things good befall;
A very heaven that land will be;
With rebirths none for its denizens.

1883. Greatness of Siva Yoga Jnanis

They who the Higher Knowledge attained,
Can even create this world;
They who the Higher Knowledge attained,
Can transcend worlds several;
They who the Divine Light perceived
Are verily immortals here below;
They indeed are Siva's devotees true.

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15. RULES FOR FEEDING HOLY MEN

1884. Lord cares for Siva Jnanis

Wherever it be
The food that is to them offered,
The Lord's devotees receive as sweet ambrosia;
Even as those who own a lone plot of land
Will unhappy be,
If that land uncared for lies.

1885. Jnanis accept Alms to sustain the Body-Temple

The holy ones who have tasted of Lord's inner grace
Will at noon-tide accept alms
To sustain the body temple where the Lord resides;
Of differences they think not;
All desires extinguished,
They in solitude are seated.

16. RULES FOR RECEIVING ALMS

1886. Jnanis harvest the Body-field

In the body-field is the seed;
The field has a fence;
In the crown of the head
The crop ripened;
If without fear they harvest not,
And feed themselves not,
They are but those
Who beg for hunger's sake.

1887. Why Lord Begged

The Lord begged in Brahma's skull,
The Lord begged for Dharma to perpetuate;
The Lord begged in Brahma's skull,
That Brahma to Brahman become.

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1888. Why Devotees Beg

The Lord who the seven worlds created
A beggar they call Him?
Why, though, He begs?
That the holy devotees
Who constant think of Him,
Beg and reach His Feet.

1889. Lord Waits for His Devotees

The Lord stands waiting
For them that come seeking Him;
For the holy ones He waits
His bliss to bestow;
He stands waiting, them to enter;
Can you say "He knows me not."

1890. Devotees Constant Seek Siva

Gnawing hunger, greed and anger
These bodily evils
Siva's devotees possess not;
Neither in this world below,
Nor in the blessed world above
Will they remain;
Seeking Siva and Siva alone
Will they engrossed ever be.

1891. World Seeks to Feed; Tapasvins do not Beg for a Living

Though they received the clear light of Jnana,
Yet they perforce seek portals of the bounteous for alms;
To these Tapasvins that beg not for a living,
All the world in reverence repairs.

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17. MUDRA VARIATIONS

1892. Significance of Mudra

The Mudra is to transcend avastas eleven[1],
Fix awareness on Silent Letter Pranava (Aum)
That the Way is;
And reach the Holy Feet of Nandi;
And all desires worldly quelled
You attain Mukti divine.

1893. Mudras—Sambhavi and Kechari

In the palatal place where the three Turiya states of awareness subsume,
Insert your tongue inward, and there contain it;
Thus practise the Mudras, Sambhavi and Kechari
Divine Jnana's light to flood.

1894. Sambhavi Mudra brings Grace and Kechari Jnana

Sambhavi Mudra brings Nandi's glance
In Grace abounding and birth ending;
Kechari true where Aum is in silence chanted
Is the Mudra that divine Jnana brings;
That the one I practise, as Natha (Guru) divine.

1895. Mauna Mudra Leads to Mukti Final

He who appears in Adharas is Sadasiva;
He who appears in Jnana is the goodly Siva;
In the silence of Mauna Mudra, Siva's form disappears;
That verily is the Mukti Finale, the Ultima Thule.

1896. Mauna is Stillness of Both Thought and Speech

To attain stillness of Speech and Thought at once is mauna
Mauna in Speech alone
Is but state of dumbness;
Only when Speech and Thought are alike in mauna
Are you in State Suddha (Perfection)
Who but knows
That Suddha state to bring about?

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[1] Eleven *avastas* are the eleven sense organs: five *jnanendriyas*, five *karmendriyas* and one *manas*.

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1897. Yoga Mudra and Jnana Mudra

Sambhavi is the lion among Yoga Mudras
That leads certainly to Siddhis eight;
When Jnana Mudra you seek
Appropriate indeed is Kechari
That by Vedas lauded high.

1898. Yogi attains Nada State

Yogi attains siddhis eight
He experiences the divine Nada State;
He is of Karma rid
He is of calm mind
He pursues the Four Ends[1] of Human Goal,
He courses the Sakti Kundalini
Through centres six within the body;
That way he reaches the One
And union in Him attains.

1899. Yoga is the Pure Way of Siddhanta-Vedanta

The Yogic way of Dvadasa[2]
But leads to Sodasa Kala Prasada
It sunders desires;
This the pure way of Vedanta-Siddhanta;
To meditate on the Mantra that begins with "Na" (Nama Sivaya)
That verily is Suddha (pure) Saivam.

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[1] The fourth state, *sayujya*, that is identity in Siva.

[2] Dvadasa Marga is the "twelve-stage way of ending desires; *Sodasa Kala Prasada* is the subtle way of performing pujas with sixteen moon kala rituals. It subdues the ten organs—motoria and sensoria—that is the end of Vedanta." (Translator's note)

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1900. All Mudras firm up breath

The Mudra that is Mauna
Is the Mudra for those who Mukti seek;
The Mudra that is Jnana (Kechari)
Is the Mudra for those who Gurus be;
Mudra that draws nectar of Grace is the Mudra
That is Siddhanta (Sambhavi)
Mudras all firm up breath,
That Siva Truth, of yore revealed.

1901. Pure Vision inside Cranium

In the Sushumna Nadi Central
The Lord's Holy Feet will appear;
The lotus center (Sahasrara),
Within a Golden Sphere is;
Beyond, the upward course (of Kundalini) lifts you
To the Moon's Sphere that is white;
And there you vision the Pure One.

18. THE SAMADHI CALLED THE PATH TO THE PERFECT CAVE

This is a very important Chapter (all verses, 1902-1909), describing as it does what happens when success is achieved in Yoga-Samadhi, and also what failure, total or partial, involves. This Chapter explains why the Jnani's body should not be cremated but buried (1910), and what are the rituals that should accompany disposal of the body in this manner.

1902. Soul's Journey after Yoga-Samadhi Attained

When the Yogi his mortal coil shuffles,
During the phase the Crescent moon waxes
He (the soul) shall reach the world of Devas;
There for a while abiding,
Into the Sphere of Sun he subsides;
Thence He reaches the Sphere
Where the Souls of Ancestors dwell;
And from there, finally in the Sphere of Moon, he abides.

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1903. When Samadhi is not Reached

All these of the Yogi,
This life in Samadhi ended;
When that does happen not,
He will in this world take refuge again,
And by Lord's Grace
Resume Yoga in practice continual
And thus complete the undertaking unfinished.

1904. Siddha-Hood

Thus in the world they will be
And in Siva Yoga again be;
And as Siva Yogin in Bindu merge,
Many miraculous powers attain,
The Siddha-hood their fleshly body reaching.

1905. Continuity of Yoga through lives

While in the pursuit of Yoga
If Siva Yogins, holy, die,
They reach the World of Tapas
Only to this world return
And to Yoga repair;
Blessed indeed are they,
Whom the Beings Celestial praise high.

1906. Mauna Samadhi Leads to the Unitive State

If Sivayogi gives up life,
In mauna Samadhi he enters
To seek the state unitive;
He will not in another body be born,
Nor as Jivan Mukta return
Conscious of here below;
But with Lord get united in one.

1907. Siddhas even when Dead in Body are Alive in Awareness

Blessed indeed are those who die
If in death they unite one with Lord;
Then, even dead, alive are they;
They who are dead unto the Impurities Three
Are Siddhas true.
Siva they become.

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1908. Jnani Shapes Disciple towards Godhood

Who intense seek the Grace of Lord Exalted
Their birth to sunder,
He himself draws them
Into the fold of His devotees dear;
Like it, the Jnani draws unto him
His disciples, in love abounding,
In his own way subtle,
Toward Godhood, He shapes them.

1909. Jnani Exists in Siva's Pervasiveness

The heart of Siva Jnani overflows in Grace;
He sees Siva everywhere;
He feels His presence pervasive;
Fragmented may be the sky you see;
But all space it engulfs;
Unto it, the Jnani,
Though rid of consciousness here,
One with Siva pervasive exists.

19. SAMADHI RITUALS

1910. Do not Consign Siva Jnani's Body to Fire; Nor Neglect It

If the body of Siva Jnani is to fire consigned,
The people entire will in burning fever suffer;
If his body a prey to dogs and jackals left,
Tumultuous war the land will see,
And the people a prey to dogs and jackals be.

1911. Disasters Follow if Jnani's Body is Consigned To Fire

If to fire the Jnani's body is consigned
That will be unto fire the Lord's temple consigned;
No more will rains fall on the land,
Famine shall ravish the world,
Countless kings will their kingdoms lose.

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1912. Bury Jnani's Body in Proper Way

Proper indeed is to bury them;
If to fire they are consigned
Destruction dogs the land;
If left to perish, uncared for,
The world its prosperity loses,
A fell prey to devastating fires.

1913. Bury Jnani's Body in An Underground Sepulchre

Let the body of Jnani,
When Lord's Grace receives,
Be in a cave seated,
Appropriate in earth's bowel dug;
Then stately rulers and people in land
Receive blessings,
Of Grace infinite.

1914. Samadhi Rituals

Well dig the sepulchre,
Heap the earth five cubits around,
Shape it into a triangle
Three cubits on sides;
And there in Padmasana,
Seat the body.

1915. Locations for Samadhi Cave

One's own homestead, roadside, tank bund, riverbed,
Flowery grove, city's common
Forest dense, and mountain valley high
—These the sites appropriate,
For the sepulchre to shape.

1916. Dimension For the Sepulchre Cave

Five feet on four sides all,
Nine feet straight deep,
Three feet each on the triangle's sides
—These the dimensions
Appropriate for the sepulchre to shape.

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1917. Samadhi Rituals

In abundance spread the five metals precious
And the nine gems rare;
Upon them place the seat,
Scatter the Kusha grass,
And shower the holy ashes white;
Above that scatter
Turmeric powder that is of color gold
And incenses richly mixed.

1918. Samadhi Rituals (Continued)

Shape the cave inside into a square,
Upon that lay garlands of honey-dew flowers;
Sandal, musk, civet, and unguents diverse;
And pouring rose water
Light the ritual lamp, in devotion ecstatic.

1919. Samadhi Rituals (Continued)

Smear the body entire with ashes white and holy
To form a shroud protective;
Place the body on an Asana (seat) appropriate,
Spangle bright with incenses several and ashes holy;
And thus seated, cover the cave with earth.

1920. Samadhi Rituals (Continued)

Having covered thus, level the four sides;
Place his sandals and ear rings,
And an image with face and eyes
Decked in dress appropriate;
Offer parched rice, food, and tender coconut.

1921. Samadhi Rituals (Continued)

Then pour the ashes white and powdered incense,
Shower flowers diverse, Kusha grass and Bilva leaves,
Sprinkle water holy,
And raise a platform three feet by three.

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1922. Samadhi Pujas

Upon the platform plant
The sapling of peepal tree, or a Lingam holy,
Arrange the Sannidhi (face) toward north or east
And perform pujas with rituals sixteen,
In devotion endearing.

20. RISE OF BINDU

This chapter of 14 verses (1923-1936) is also full of metaphysical concepts, dealing specially with cosmogony viewed from the special angle of evolutes as *Bindu* and *Nada* of the Primal Cause. The contents of this chapter follow naturally from the preceding one. Man is called upon to simulate, through imitative magic, the creative process of cosmic *Bindu* and *Nada*.

1923. Evolutes of Bindu

When Creation commenced,
From Para Bindu arose Kundalini
And from Kudilai the Vaindavam in the firmament vast
And the nine gods Brahma and the rest
And their Saktis
And in order corresponding
The Karanas, the Kalas and the sound Vaikari (Nada)[1].

1924. Thirty Six Tattvas Evolute

Bindu attains modification five times five (twenty-five)
Nada attains modification four and six (ten)
The rest two—Sakti and Siva—attain not modification
But activate the other two—Bindu and Nada[2].

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[1] The terms in this Mantra have the following meanings: 1) *Kundalini*, *kudilai*, *tatparai* and *vagesi* are emanations of parabindu.

2) Nine *vaindavams* are the emanations of parabindu—the four above and the five gods: Sadasiva, Brahma, Vishnu, Rudra, and Mahesvara.

3) *Saktis*—Saktis of these five Gods.

4) *Karanas*—the intellectual organs: *manas*, *buddhi*, *chitta* and *ahamkara*.

5) *Kalas*—five kala tattvas.

6) *Vaikari*—the unmanifested sound.

[2] The twenty-five devolutes of parabindu are: the nine *vaindavams;* the five saktis of the five Gods; four intellectual organs; five *kala tattvas*; *vaikhari*, the unmanifest

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1925. Saktis Devolute from Bindu

Out of the Mamaya
Para Bindu gives rise to—
All these manifestations
Vagesi, Tatparai, Kudilai and Kundalini;
These Saktis four ultimate from Bindu evolute.

1926. Kalas Nada and Karanas Evolve

The Kalas Nivirti and the rest[1],
In which repose sounds "A", "U" and "M" composed
There in Nadanta Bindu enters
And into the Karanas that include the Mind
And the internal organs intellectual
Evolve manifesting these
The Bindu its act of creation ceases.

1927. Bindu is the Causal Seed of Five Acts

The Parapara that is the End and the Beginning
Immanent, He expands thus;
As Cause and Effect, too, well He is;
And as Bija
The Five Acts performs.

1928. Bija is the Macro and Micro Causal Seed

By the power of Bija that from Bindu emanated
The world and the cosmic universe arose
From out of Casual (Asuddha) Maya (Stuff of matter)
Arose the elements five--the sky and the rest;
And this Bindu, micro and macro, is.

---

sound; and *niyati tattva*. The evolutes of nada are: 1. *kala* (time); 2. *vidya* (knowledge); 3. *raga* (desire); 4. *purusha* (the experience of the soul); 5. *maya* (illusion) and the five *suddha tattvas—suddha vidya, isvaram, sadakyam*, Sakti and Siva.

[1] 1) *Nivirti kala*—this dispels doubts of the jivas who reach its sphere.

2) *Pratista kala*—firms up the jiva in truth.

3) *Vidya kala*—confers jnana.

4) *Santi kala*—confers equipoise.

5) *Santiyatita kala*—confers manifestness (*svarupa*) beyond equilibrium.

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1929. Bindu is White and Nada Red

The Bindu that shines
Within the body and without (in all Nature)
Is white in hue;
Red is vibrant Nada;
As Sakti and Siva embedded within
Well can they Mukti grant
If in wisdom activated.

1930. Bindu is Cause-Effect

All-pervasive like the Param
The Bindu stands;
Veiling all like a filament vast;
And filling everywhere as the space in pots all;
As Mamaya that is Cause and Effect
It all cosmos pervades.

1931. Bindu is the Seed in the body and Divine Swan in Cosmos

There in the Bindu,
Nandi stands His Grace to bestow;
That it is in their Bija within, they know not;
That Seed as scented flower in the (body) into microcosm blossoms
As a Divine Swan So-ham in the macrocosm it is;
He the Blessed One that is the Causal Seed of all.

1932. Siva is Seed, Bindu is Embryo

Without seed is embryo none,
Except from seed the embryo appears not;
The seed and the embryo are but one, separate never;
Thus are the Bindu and Siva too;
This you should know.

1933. How Food Builds Body, Blood and Mind

The food you partake in divisions three go
To the body, to the mind and to the excreta;
The parts that to the body and the mind go
Verily become the blood, first,

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1934. How Bindu is Formed From Food

Out of the seven constituents food breaks into,
(Blood, lymph, bone, skin, flesh, brain and semen)
The Bindu forms in days three
Like the tiny dew drop on a blade of grass;
And full matures in days three times seven.

1935. Bindu is Transformed into Mind and Kalas

When in the body for three days it remains thus,
It becomes a part of the Mind;
As Kala Bright—Intelligence illumined;
For those immersed in thoughts holy, it is there retained;
For those who in sex intercourse indulge,
It will depart, their mental powers deteriorated.

1936. Waste Bindu, the Body Perishes

They know not the destruction that wasting of Bindu results in;
They resolve not their decay to prevent by will power determined;
They who thus perish in this perishing body
Know not the way they perish;
And give it up not.

21. CONQUEST OF BINDU[1]--REGULATION OF BINDU FLOW

1937. Siva Yogi Sublimates Bindu

Do not look at women
Who intent on lust look at you;
Away from them;
Light the fire of Kundalini;
Melt your heart in divine love;
Uproot the evil desire that sight kindles;
Fix it on the source of Primal Energy
He who does it is verily the Siva Yogi.

1938. Waste Not Bindu

He to lust a slave becomes,
Will in constant fear be;
His body deteriorates,

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[1] Here *bindu* refers to semen

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And his life ebbs away;
He will not Grace receive,
And in Siva Yoga lasts not.

1939. Regulation Days for Sexual Union

Those who wish to sleep with women
Let them observe the periodicity thus:
Of the two phases of the moon,
The first eight days of the waxing moon
For union appropriate are not;
In the six days that remain,
And in the first six days of the waning moon
Can they in union be.

1940. Regulation Days for Practising Yogis

Let those that Yoga practise
Avoid the fifth, the sixth and the eleventh days
After the woman menstruates;
The rest, who the pleasure seek,
Take the six days, in the middle
Of the three weeks that follow.

1941. Duration of Sexual Union and Rules for Release of Bindu

When on union they decide on,
Let it be for muhurtas[1] four,
Following the injunctions of Kama Sastras,
Let them the sexual act perform;
When the Moon's Kalas (Left Nadi) shine bright,
And breath in Sun Nadi's[2] low runs
Emit Bindu, the breath holding,
Breathing through nostril right, quelling left.

1942. Sublimate Sex Act

Embrace the damsel,
Your five sense organs with her five conjoining;
But, detached your passion for the woman be;
Like the senses that are Godward sublimated

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[1] *Muhurta* = hour

[2] "Moon's Kalas" are here the *pingala nadi*, and the "Sun Nadi's (Kala)" is the *ida nadi*.

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Be calm; excited be not;
Control your breath, senses and mind,
Concentrated be your thought,
Thus emit your Bindu.

1943. Direct your senses Inward

Love, beauty and youth
Shapely form and coral lips
And breasts that swell,
—When in union with damsel such as she—
You the Bindu emit,
Emit, your senses inward directed.

1944. Determine the Results of the Act

Having emitted,
Examine the laws of conception
The time of union, of pregnancy and delivery
The baby's length of life, and death;
Its character, good and bad,
These you in detail determine.

1945. Seek not Further Union

Having examined these,
Abstain from worldly concerns,
And leave the maiden of shapely breasts;
And further union seek not;
Within months two
Will the baby its form take,
And all the rest you have reckoned follow.

1946. Know the Seed of Seed and Preserve Body

Except for those who plant the seed,
Harvest there be none in future;
Except for those who plant the seed,
Wisdom great there be none;
If they know the Seed of seed for certain
Preserved their body be
Unto the mango fruit kept in vessel suspended.

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1947. Lord Settles Fate and longevity of Embryo With Concern

The Lord has concern great
For the seed in womb;
Even in the seed with forethought
He settles its fate and span of life;
Thus, when the Seed itself is the Causal Thought,
To attribute Cause and Effect to factors outside
Is but imagination's figment.

1948. Conserve Bindu and Attain Siddhis

If Bindu stands retained in body
Life ebbs not;
Great strength, energy, intelligence alert,
Tapas, contemplation, and silence
And siddhis enduring,
—All these are attained,
—If Bindu be conserved true.

1949. Conservation of Sex Energy Vital for Yoga Practice

Thus conserved, they light the Fire of Kundalini,
And forcing it upward through Nadi Sushumna
Reach the state of illumination;
There they partake of the ambrosia
From the Moon within flows;
Those who do this in unbroken continuity,
Are verily Siva Yogins true.

1950. Conserve Sex Energy and Become Heroes

The Yogi, the Jnani, and the Siddha high
The Bhoga Yogi who is yet the king of Jnanis,
All these, though troubled by passions
Yet savour the ambrosia within; (in the Yogic way)
Heroes, all, they are indeed,
Who the Bindu had conserved.

1951. Burn Bindu in Fire of Kundalini

The fiery Bindu above is Lord's Body (macrocosmic)
The Bindu wasted here below is vital Prana (microcosmic)
If mixing the two, they burn it in the Fire of Kundalini
Then they consume the very ambrosia
—This, the wisdom of Yogis true.

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1952. In Yoga Bindu is Divinely Assimilated

In ignorance the folks waste it daily,
And destroyed by senses, in pain weep;
If in wisdom, they conscious perform Yoga supreme,
The Bindu disappears, divinely assimilated.

1953. Lust is Death's Messenger

If you hold women as Death's messengers,
Love's passion vanishes away;
Death there is none;
For ages innumerable will you in Divine Light be,
Your Impurities forever totally rid.

1954. Conquer Bindu and Conquer Time

He that has conquered Bindu has conquered Time;
He that has wasted Bindu has perished before his time;
They know not that Bindu that has been preserved
In time becomes one with Kundalini,
Their breath controlled in the Yogic way.

1955. Embrace Woman after Cleansing Her

If you desire woman's love, intense to excite,
The day before you in sexual union indulge,
Cleanse the woman of her bowel, phlegm and bile,
Then in union embrace her.

1956. Bindu is Assimilated in Body Through Yoga

Direct Prana breath to Bindu and Nada
That in cranium Sphere arises,
Upward through Sushumna Nadi
By devices appropriate;
Thus you reach to the nectar divine;
Hold on to it,
That Bindu in you indissolubly dissolves,
Your illusions to disappear.

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1957. Conquest of Bindu Leads to Nada

The ripening of Bindu,
The result lull of that ripening,
The dire consequences of wasting it,
And the blessings of retaining it,
The Nada that ensues
And the transformation that Nada effects,
—Those who all these realize
Have verily conquered the Bindu.

1958. Fry Bindu in Kundalini Fire

The Bindu that is Bija (Seed)
Burn it agreeably,
In the Fire that is Kundalini,
That from Muladhara flames;
Course it upward into the Solar Sphere within
And touch the Lunar Sphere beyond;
There, indeed, is the nectar divine.

1959. Bindu Sublimated by Kundalini Yoga Leads to Ambrosial Flow

When the Bindu of the body
Thus perishes (by Yoga)
It is into Divine Bindu transformed
Of the ambrosial Lunar Sphere within;
When the Bindu of the body
Perishes in the fire of Kundalini,
The ambrosial waters flow and fill the body;
Then indeed is Siva Bhoga that is ambrosial sweet;
And thus bathed in divine waters of ambrosia
The Yogi attains Siddhis rare.

1960. In Yoga Way Bindu is not Released

Two bodies in union may unite,
Yet if he emits not Bindu
That union is Yoga way;
That Bhoga is Siva Bhoga;
That the true Bhoga
Where the Yogi emits not
To quell the witless woman's passion.

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1961. Bindu is not Emitted

They who stand in Yoga way
Even though with women unite,
Their Bindu, in passion, they emit not;
And the women their life's passion unquenched
Will verily pine and droop,
Yearning still for love,
As lovers new forever do.

1962. Bodily Bindu Becomes Cosmic Bindu

By Kundalini Sakti, Bindu conquer;
Kindle that Fire in Muladhara
Course it upward straight
Through central Nadi, Sushumna;
Reach Nada,
And swill ambrosia there flows;
Your Bindu the Divine Bindu becomes.

1963. Union of Bindu and Nada

When Bindu and Nada unite,
And Kundalini Fire each minute hair root permeates,
All thought devoid,
Siva Himself you become;
And the Bindu then dies in the Primal Bindu
Of the Body Divine.

1964. Yogi Sublimates Bindu

He who pounds seed and consumes it
Knows not good that of harvest comes;
Different is he,
Who fries it (in Kundalini Fire) and in body absorbs;
The latter, of the seed a meal does not make,
But the Seed of Birth he ends.

1965. Merging of Bodily Bindu in Cosmic Bindu

Coursing upward, Bindu that is Prana vital
Merging it in Divine Bindu
That the "Swan" in cranium (Sahasrara) is,
There, uniting in Nadanta,
The luminous Bindu is in body absorbed.

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1966. Absorb Bindu in Body and Become Immortal

The Swan (the macrocosmic), and Prana (the microcosmic)
—Bindu is thus two for all;
Those who realize this
And absorb one in Other
—The Prana (Individual) in the Swan (Cosmic)—
Will eight siddhis attain;
Their body as gold glitters;
They immortal become.

1967. Secret Way of Bindu Conquest

Intone sound "Si" (the first sound of Panchakshara)
In your Prana (life breath)'s silent thought
Merge in "Aum"—the sound cluster of "A, U, M"
Thus ParaSakti reach;
That indeed is the way of Bindu Conquest
—This the Mystic Secret (upadesa)—you hold.

1968. Conquer Bindu and Attain Siva State

This the Mystic Secret
There is none—but this
He alone is; nothing else there is;
The Bindu heavenward ascends,
The Organs Fourteen
(Jnanendriyas five, Karmendriyas five and Antakaranas four)
Their action cease;
Then does Jnana follow;
That verily is Siva State.

1969. Sivoham when Bindu Subsides

In union of Bindu and Nada
Was born this creation vast;
It is beginning and end of all life,
Of great mantras too,
When Bindu subsides,
Then is Sivoham.

1970. Fry Bindu and End Birth

Fry the Bindu, Mind its balance winning;
Raise it high, to mount of Sushumna;
That way, your interminable Karmas are scorched;

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Then the day you pluck away
The Fruit of Fig that holds
The seeds of birth, innumerable.

1971. When Bindu Merges Ambrosia Wells

When Bindu and Nada uniting in one
Enter the Sphere of Moon within,
The heavenly ambrosia wells and flows;
The Mantra (Aum) that arises there
Is the sacrificial offering to Lord Supreme.

1972. Merge Mind in Bindu, Away From Lust

When the Mind in the Bindu merges,
Then the Mind, the ears and all organs besides
Will together rise the Divine Goal to seek;
But when thought and sound and words
That in the Mind arise
Seek lust,
As fluid thick it transformed be.

1973. Jnanis Know Lord's Seat

The Sound (Nada), and the Mind that perceives Sound,
And the place where Mind undistracted discerns Truth,
—These they know not;
That place the Jnanis truly know
That verily is Lord's Seat.

1974. Regions of Five Elements in the body

Earth is, where the legs are (Muladhara);
In the navel (Svadhishthana) is the Region of Water;
Below the breast (Manipura) is the Fire;
Above the breast (Anahatha) and below the shoulder (Visuddhi) is Air;
And around the neck and beyond (Ajna) is the Region of Space[1].

[1] The location and signifigance of the six chakras in the body are to be noted. Only five elements are involved. The association of Space (*Akasha*) with the Ajna chakra is particularly signifigant, for it is here, in the two-petalled lotus, that duality is supposed to disappear into non-duality during Kundalini Yoga.

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22. THE SUN'S POSITION—THE COSMIC SUN

1975. Sun and Other Gods Adore Lord to Receive Illumination

The fiery Sun and the Celestials rest
Circumambulate the snow-clad Mountain Meru;
And adore the luminous Lord's Holy Feet in Tapas,
That they might themselves illumined be.

1976. Sun is the Primal Energy

The Sun is Vishnu;
He is Siva Holy too,
Who as refuge of all creation stands;
He brings prosperity to the seven worlds in accord;
He, the Beginning of lives all.

1977. Worship Sun, Primal Lord Blesses

Chant in love the thousand names of Sun,
He in you as spark divine glows;
The Vedic brahmins pray,
The Celestial immortals his name chant;
It is the Lord Primal verily
Who blesses all.

1978. Primal Lord is Source of All

He stands as the Tattvas for the world,
He stands as Sakti for the world,
He alone is the Being Uncreated (Svayambhu),
He for the world is the Moon too,
Of soft light divine.

1979. Position of Sun in the Body

Above the triangle of Muladhara Center,
Above the hexagonal Center of Svadhishtana,
Above the twin-circle of Manipura Center,
In the moving Center of sixteen petalled Visuddhi,
There indeed rises the Sun within.

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1980. The Sun Confers the Kalas in Adharas

The Sun is within;
When his beams beat
On Muladhara triangle
That receives Kalas four;
When on Visuddhi his shafts fell,
That with Kalas sixteen shines.

1981. Experiences in the Sphere of Sun Within

When you reach the Sphere of Sun
Your worldly thoughts fade into darkness;
The cognitive organs four no more contend—
The Sakti in the light within reveals
The truth of Vedas
But alas! You seek not to understand!

1982. Sun's Route Inside

Below the Earth Center that is Muladhara
The Sun its route takes;
Invisible indeed is he,
Between the Fiery Center (Manipura)
And the Watery Center (Svadhishtana) within.

1983. Sun's Course in the Higher Adharas

Breaking through the Earth (Muladhara)
He penetrates beyond into the Adharas that
Are Sky (Visuddhi) and Space (Ajna) within;
He is the very source of joy that dazzles the eye;
He indeed responds to contemplation sweet.

1984. Sun Circumambulates Sahasrara

The sun that penetrates Earth (Muladhara)
His route none knows,
That are but versed in worldly lore;
He circumambulates Mount of Meru, (Sahasrara)
Of the Lord Unconquerable;
—Thus they say;
Only those who have realized Truth
Know His abode real.

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23. THE MICROCOSMIC SUN

1985. Vision Sun Within Through Spinal Way

Standing, sitting, walking and lying prostrate
Nandi the benevolent in my thoughts incessant stood;
Destroy your Malas (Impurities)
And ascend the Adharas
Through Sushumna Central;
There shall you vision the Sun
That within shines in brightness nonpareil.

1986. The Self-Realized Reach Sun

They who by Adhara-ascending
Reach and see where the Sun within reposes
They indeed are the self-realized ones;
They who differ from this
And say aught they like,
Are in darkness enveloped,
As when the Sun here, below horizon dips.

1987. Those Who Know the Sun Within is Worthy of Adoration

They penetrate not the Adharas,
Search not the world within,
And know not where in its midst Sun is;
Those who know where he furtive lies,
To them my heart
In love melts.

24. MIND'S SUN

1988. Life's Full Moon Within

The luminous Sun dewy cool becomes
When Moon spreads its contending rays;
In the luminosity that commingling emanates,
My yearning Prana as a ray beams,
That verily is my life's Full Moon[1].

---

[1] See also: Chandra Yoga, Mantra 851, Tantra Three.

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1989. To See the Blending of the Rays of Sun and Moon is Divine

When on Sun, Moon's rays afore fall,
That in order is;
When on Sun, Moon's rays beat,
Divine indeed;
In that mystic land
When the two shafts mingle
They who the Light see,
Have Siva Himself become.

1990. Full Moon Within

With Kalas three of Sun, Moon and Fire
Arises the Kala from intermingling of their rays
Thus are they, Kalas Four;
When Sun, Moon and Fire mingle their rays,
Then is Full Moon within, know this.

1991. The Vision of Ethereal Light Within

The Light that shone beyond the orbs two,
Is a Light that none in any realm can perceive;
It is a Light that shone piercing the Cosmic Universe;
Who can near it, who can perceive it!

1992. The Nine Planets Lacking Grace Whirl in Darkness

The nine orbs (planets) go round the earth,
But none of nine, knows Lord;
Well may the nine orbs, Him, propitiate;
Yet His Grace they receive not;
Devoid of bliss, in darkness surrounded they are;

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25. JNANA-SUN

1993. Sun's Para Kalas evolve from Bindu Through Para Nada

The Bindu expand into two Apara and Para
The Apara becomes the Para Nada
From Para Nada arises the Para Kalas
With those Kalas the Jnana sun within dawns.

1994. In the Five Kalas Arise the Five Sound Forms

The Sound that arises
When Sun within dawns
Is emanation from Para Nada;
The Sounds Five, Vaikhari and rest
That to Para Bindu belong
Arise in Kalas Five, one in each[1].

1995. Sadasiva is the Finite Source of Formless and Formed Sounds

He is the Lord of Devas;
He creates the directions ten;
Of yore they hailed Him as Lord of Three[2];
He is the Lord of the Four[3] too,
In them He stands as Being Central,
Thus verily, the Immortal Celestials say.

---

[1] For notes on the four sounds (*vaks*) see Mantra 2007, below. The fifth sound is known as *panchamai* and is located in the muladhara. Its form is *pravana.*

a) *Vaikhari*—articulated speech. Its source is below the tongue.

b) *Madhyamai*—sound as it reaches the throat. Its source is between the heart and throat. Its shape is the letter formed articulately inside.

c) *Paysanti*—thought-form sound (no letter-form). Its source is the stomach. Its shape is *prana.*

d) *Sukshmai*—unarticulated sound. Its source is the navel. Its shape is intelligence.

e) *Panchamai*—subtle sound-source. Its source is ultra subtle. Its shape is *pranava.*

For notes on the five *kalas*, where the five sound-forms repose, see Mantra 1926, above.

[2] Brahma, Vishnu, and Rudra

[3] Nada, bindu, Siva, Sakti—the formless four.

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1996. Siva Dispels Darkness

He is the truth,
Unreal He is not;
He is the Lord of the Universe;
My Father;
He is the Sun, Moon and Fire that darkness dispel;
He dispels too the darkness of Karma,
He, the Nandi Holy, to me appeared
The darkness of my low desires to dispel.

1997. Siva is the Light Resplendent

With His peerless rays
He dispelled my darkness;
And the divine fruit's honey within flowed;
Beaming with benevolent rays
As Lord of Kailas, He stood;
Within me too He stood aloft
As Light Resplendent.

1998. He is Supreme Light

His dazzling Light as Wisdom True spreads;
Unhindered, it invades worlds all;
It is the light pervasive, none can fathom;
Who does know it as the Light Supreme!

1999. The Jnana Sun is Within and Without

The Sun that rises in firmament vast
Stands within too shedding rays divine;
In directions eight he traverses constant;
Yet in them that Truth know
He stands for ever fixed within.

2000. Five Centers where the Light of Lord is

In the navel, eye and nose tip,
In the center of eyebrows, and within crown of head
In these five places, Lord resides as Light Divine;
He is the One Lord
The Devas saw as Three,
Brahma, Vishnu and Isa.
The Apara becomes the Para Nada,
From Para Nada arises the Para Kalas;
With those Kalas the Jnana Sun within dawns.

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26. SIVA-SUN

This Chapter along with the preceding one correlates the energy flow of the Sun in the Cosmos and the human body following yogic and tantric principles.

Chapter 24, the Mind's Sun, Chapter 25, Jnana Sun, and Chapter 26, Siva-Sun, present a consolidated picture of the roles of the Sun, Moon and Fire in the Cosmos, and in the human body (microcosmos), in various aspects such as the Mind (verses 1988 to 1992), Jnana or Wisdom (verses 1993 to 2000), and finally in the removal of Ignorance by the Light of Siva.

2001. Siva is Sun of Jnana

The darkness of contending Pasa,
And the Ignorance vast
These flee fast,
Before the Jnana Light of Siva,
Even as when the luminous Sun rises,
The murky darkness, before him, flees.

2002. Sivaditya[1] is Immanent and Transcendent

In pot to pot the sun appears,
Well may you the pots close,
Yet in them you contain him not;
So, too, when Lord that poison swallowed
This body enters,
There can you contain Him not
He pervades all.

2003. Sivaditya is Space, Light and Darkness

Himself as the Three Lights (Sun, Moon and Fire) in one stands;
Himself as Brahma and Vishnu stands established;
Himself as life and body indistinguishably stands
Himself Space, Light, and Darkness too.

---

[1] The term *Sivaditya*, which is unknown in the *Vedas*, appears in the three verses 2002-2004. It removes the ambiguity which appears in the *Atharva Veda*, where the term "*lohita*" applies to Rudra-Siva as lord of the Sun (Vishnu).

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2004. Nine Abodes of Sivaditya

The divine Fire, Sun and Moon,
The earth, water, fire, wind and space
And the creation countless
These the abodes ancient of Siva are;
The Five Gods, (Brahma, Vishnu, Rudra, Mahesa, Sadasiva)
Are in the Vedas that has Angas six.

27. NATURE OF JIVA PRANA

2005. He is Para-Bindu

The One whom I in contemplation realize,
The One Param whom Vedas praise,
The Undying Light in me shines,
Him I beheld, as Divine Swan (Para Bindu).

2006. Cosmic Bindu and Micro-Cosmic Bindu Are Inseparate

Two the swans on the river bank (of life)
The two swans separation know not;
If one, Jiva, says he is by himself,
Then that foolish swan, Grace receiveth not.[1]

[1] This is reminiscent of *Rig Veda* verse I.164. There, two birds are seated on a tree; one (*jiva*) enjoys the fruits of the tree (*pippalam*) and the other (Siva or Brahman or Supreme Soul) watches, but does not eat.

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28. PURUSHA

2007. Lord Creates Activating Saktis, Jnana and Kriya

Vaikhari and rest of Sounds[1],
Maya and rest of Impurities,
Purusha[2] and rest of Tattvas illusory
—All these,
Acting on Saktis, Jnana and Kriya,
The Lord True from time immemorial made.

2008. Lord is Atom-Within-Atom

The Lord is the Beginning of all,
He is the Atom-within-the-atom;
Divide an atom within the atom,
Into parts one thousand,
They who can thus divide
That atom within the atom
May well near the Lord,
He, indeed, is the Atom-within-the-atom.

2009. Seek the Jnana Way of Lord

Tiny like the seed
Of the spreading banyan tree
Is the atom that is Jiva;
If by fire of Jnana
Your way purifies,
The dark Pasas that malign you
May well driven be;
Seek the Divine way,
The Dancing Lord shows you.

---

[1] The four sounds are: *Vaikari*—articulate sound form; *Madhyamai*—sound form proceeding from the throat and indistinctly articulate; *Paysanti*—sound form proceeding from the lungs struggling towards vocalisation; and *Sukshma*—subtle source of speech.

[2] *Purusha* is variously translated as, "the experient self", "the agent of experience", "the agent-self", and as "the world-soul" (in Samkhya philosophy). We prefer the first one in the context of Saiva Siddhanta.

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2010. Jiva and Siva Commingling Stand

He within the atom (Jiva),
And the atom (Jiva) within Him
Commingling stand,
They know this not;
The peerless Lord pervades all
Unintermittent, in creation entire.

29. JIVA (SOUL)

2011. Size of Soul

To speak of the size of Jiva
It is like this;
Split a cow's hairs soft
Into a hundred tiny parts;
And each part into a thousand parts divide;
The size of Jiva is that one of part
Of the one hundred thousand.

2012. Siva's Infinite Size

Infinite great is my Lord,
Yet within the littleness of this body
He dwells permeating;
He is the Lord Supreme
Whom the Celestials cannot know;
As much as your Tapas is
So much also is He known.

2013. Practise Yoga in Perseverence

You may not for Yoga inclined be,
But if your Guru illumined teaches you,
You may yet accomplish it;
And so persevere
In lives several;
And seeing you thus practise,
Siva's Form will in your thought arise.

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2014. Guru Illumines You

Harassed are you
By Maya's manifestations;
But when the Guru Illumined
By His grace lights you up
Your troubles entire cease;
The Jiva illumined in Jnana
Will Turiya State reach you,
You may yet accomplish it.

30. JIVA (PASU)

2015. Jnani is the Mature Jiva

The learned cows (Jivas) may wander bellowing,
The power-giddy cows may strut about,
Their insignia displaying;
But precious is a pot's milk (Jnana),
The goodly mature cows (Jnani's) yield;
The rest are but barren cows indeed.

2016. Jivas Graze in the Backwood of Worldly Pleasures

What to do with those cows
That in the backwoods of desires graze?
Take them beyond,
And lead them to the Feet of the Lord;
Discipline them in ways superior;
Thus manage the herd;
Until then, their thoughts turn not
From the backwoods of worldly pleasures.

31. BODHAN (LORD AS GIVER OF LIGHT OF BODHAN)

2017. Jiva and Siva are One

Jiva and Siva
Separate are not;
Jiva knows not Siva;
When Jiva knows Siva;
Jiva becomes Siva.

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2018. Lord is Light

The Dancing Lord is the Light Benevolent,
He is the Joyous Light for Creation all;
He adorns the many hooded serpent with gemlike shining eyes
He is the Cluster of Lights that oversees all.

2019. Lord is Knowledge and Knower

He is all Knowledge, immune from Ignorance,
Without aid of sensory organs, He is self-Illumined,
Himself as Knowledge and Himself as the Knower too
He is the Jiva as well,
He stands pervading all.

2020. He is Beyond Tattvas Thirty-Six

To me that knew not the truth of Tattvas six times six,
He taught the truth of Tattvas six times six
He, Nandi Famed;
And when by His Grace I learned the truth of Tattvas six times six
He stood beyond the Tattvas six times six.

2021. Lord is Truth

They know Him not as Grace that is Siva,
They know not the Malas (Impurities) Five to rid of,
They perform penance diverse,
And are in distraction lost,
They seek not the Tattva (Truth),
That is ever New.

2022. Lord Bestows His Grace on the Good

They think not of divine acts, Lord daily performs
They think not of the ministering acts, Lord daily performs;
The Lord daily bestows His Grace on the good,
They who know this not, daily seek Him not—
Entangled in their work-a-day Karmas interminable.

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32. IMPORTANCE OF CONTROLLING THE FIVE INDRIYAS (SENSES)

2023. Do Not Delay to Control Senses

Five are the elephants (Senses)
That are in rut
Their rut increasing
They do not to the (Divine) Post remain tied;
As the mahout (Jiva) tires,
And the elephants (Senses) too, get their energy exhausted,
Then they turn to Yoga;
Why this way (they delayed) we know not!

2024. Difficulty of Training Senses

Attentively learning holy lore
And coursing breath in Yogic way,
Unless the rider (Jiva) thus trains,
The restless steed (Senses),
Its wayward course it takes;
Firm may the rider on its neck sit
And hard the punishment he administers,
Yet the animal forward moveth not.

2025. Harassing Senses Bring Sorrow

Five the Sense Organs,
Five the Sense-birds, (Jnanendriyas)
Five the Fields (Tanmatras)
The Sense-birds seek to feed,
Five the waters (Karmendriyas),
Five their functions,
Yet are they of one lineage;
And one the hunter (Jiva)
That herds them together;
Nine the exits of body
Where he in sorrow wanders.

2026. Senses are Like Roaming Lions

Five the lions, that roam the forest
The Five seeking their prey, get filled;
And to their caves the Five return;
If the claws and teeth of the Five you pull,
You shall sure the Lord reach.

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2027. Senses are Like Ministers that Seek to Usurp the Body-Kingdom

Five are the ministers,
Ninety six (Tattvas) are they within,
The Five and their brood of sons within
Seek you to rule;
If the Five in their fiery passion stand,
Endless indeed is the tribute
That to the Five we are to pay.

2028. Without Sense Control Jiva is Like an Uncontrolled Steed

I praise not daily
The Holy Light;
I speak not of Sakti
That is within there;
I conquer not the senses Five;
Like an uncontrolled steed headlong to its down
Verily, Verily am I.

2029. Control Desires, and Attain Bliss

Countless the holes
In this body's chamber dark;
If with the countless holes (desires) I run,
Faulty will my lot be;
If you run not
With the countless holes of desires,
Countless indeed the bliss you attain.

2030. Strength of Wisdom Leads to Higher Life

Of their Karma's strength is life here below,
Of their prayers' strength is life in heaven above,
Of their wisdom's strength is men's higher life;
Verily, of their strength of Grace
Is their way of lite.

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33. HOW TO CONTROL SENSES (WAY OF SUBLIMATION)

2031. Lord is a Fisher of Desires

One cubit its depth,
Half cubit its diameter,
Thus shaped round is the body pond;
The Fisherman (Lord) His net spreads;
Many the fish (of desires) He caught;
No more—the troubles I encounter.

2032. Control Senses and Become Immortal

The stirring Indriyas within the body dwell,
He who controls them is immortal verily;
If your thoughts seek the pleasure twain—
Food and sex,
Only that far will they last,
Until your breath lasts.

2033. Not Control But Sublimation of Senses is Wisdom's Way

"Control, control the senses Five,"
—Thus say those who know not;
None, not even the Immortals
The senses Five control;
When you the senses Five control
Verily are you an inert mass;
(There is a way alternate open)
Sublimate them toward the Lord
That Wisdom's Way, I learned.

2034. Mere Control Does Not Avail

Loud they roar, the elephants in rut triple, (Pasas)
I applied the goad of knowledge to them to control;
But they romped about and in fury escaped,.
They fat became, causing destruction in their train,
And sweet fields of sugarcane (virtues) devastating.

2035. Sublimation is the Way to Grace

If the senses Five you sublimate
Then all worlds are yours;
That is tapas rare;
That is the Lord's Feet too;
That indeed is the way to Grace receive.

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2036. Control of Thought is the Key to Control of Senses

Why drivel at length?
Why the mirage think of?
The thought is the seed
Of things all;
Expand your thought
The things too expand;
Contract your thought;
That is all there is to it,
For those who think about it.

2037. Control the Serpentine Thought in the Yoga Way of Kundalini

Knowing well how spent away you are
The Lord comes to dwell in the body
For the soul to lean on;
And He of blemishless fame
To subdue the five-headed serpent
That in Pasa coiled lay,
Provides the fluted Sushumna
That central stands.

2038. Control Senses By Jnana Yoga

Tie the prancing senses five
To the post of Jnana that illumineth;
Thus you attain Grace that is Bliss;
This the Way of Yore, high and true.

2039. Control Thought and Make it a Temple

Daily think of the Living Nandi
Gently control your thoughts distracting,
Course your thoughts through Muladhara,
Then your thoughts a temple become,
From north to south extending.

2040. Control Senses and Bear Your Troubles Gently

The hours sped,
The days many passed away;
Unto the writing on the water
Transitory your possessions are;
Conquer the senses,

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Quickly give them up;
Then even if as mountain,
Your troubles roll on you
Well may you bear them, gently indeed.

2041. Redeem the Senses By Intelligence and Prayer

Praise the Holy Form
Of the Pure One;
Praise Him,
The Senses redeeming by intelligence;
In your heart welling up in love,
You shall become one with Him,
—He the Lord of directions four
And of beings, in others all.

2042. Senses Are Very Powerful

None knows that the senses Five,
Within body thoughts engrossing,
Slowly eat you away;
Do not take them lightly
And talk away;
They are verily unto a mountain range
That are by dark clouds capped.

2043. Give Up Nothing; But Sublimate Your Thought Towards God

There is nothing you need give up;
The Five senses are organs false
That the five cravings to meet arose;
Reach to Him in your thoughts
And praise Him in songs sweet.

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34. WAYS OF UNHOLY GURU

2044. The Unholy Guru Has Virtues None

A fool he is,
Wisdom none he has;
Truth he has realized not;
Versed is he not in the way
Of Vedas and Agamas;
Humility he has none;
Of God he speaks ill;
Worldly life is his sole concern;
He, verily, is the Guru unholy.

2045. The Unholy is only in Search of Food

Mantra, Tantra, Mahayoga and Jnana,
Bondage, and Mukti
—These they seek to know, the holy ones;
The Gurus unholy
Seek not them;
Doubts they clear not;
Food are they in search of,
Verily blind are they.

2046. The Unholy Guru is Bereft of Knowledge

Fool is he,
A big fool is he;
The Way of Becoming he knows not;
A vile fellow that is not of passions rid,
To vile men he teaches things vile;
Bereft of knowledge,
He no teacher exalted is;
—The Guru unholy.

2047. The False Guru is an Enemy to Himself and the World

If without driving away
The illusory thoughts
That imagination breeds,
A teacher teaches,
He will in divinity lose faith;
Like his own self an enemy be;
For the king and the kingdom an evil be;
—Thus hath Nandi of yore declared.

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2048. The Blind Leading the Blind Together Fall

The blind (the unholy Guru), who lead the blind (foolish disciples)
Will into the eternal pit first fall;
Then the foolish disciples too fall;
And in the end in disorder together they fall,
—The blind that lead and the blind that are led—
Indistinguishably, jumbled together.

35. WAYS OF HOLY GURU

2049. Holy Guru Leads Disciple to Truth

Placing his feet on my head
The Master blesses me;
He is Guru Holy;
He, my self-realization, works;
He takes the Jiva to the State beyond Tattvas;
He subdues my Pasas,
All these he performs
—He that is Truth itself.

2050. What the Holy Guru does for His Disciples

From their Karmas, he extricated his disciples
Blessing them with his feet on their head,
He drove away their evil stars;
The messengers of Death
He kept at bay from them;
The miseries of unending birth
He ended for them.

2051. He Takes Them to the Bourne From Which They Return Not

The black iron, transmuted into gold,
To black iron returns not;
Even unto it,
He who once the Guru's grace received
Does not to birth return.

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2052. Holy Guru Does not Exult in Vain Contentions

He liberates you from Pasas;
He removes your Malas, entire;
He makes you seek the Lord in love;
—Such are the Gurus Holy, blemishless;
They who in contention exult
Are no Gurus enlightened.

2053. Holy Guru Assesses Worth of His Disciples

He is a pure being
He is so endearing;
He can give you love,
That is from Malas free;
He is immortal,
He is holy;
He assesses the worth of his disciples;
And on those who are impurity rid.
He bestows his grace;
He, the Master High.

2054. By His Alchemic Touch Jiva Becomes Siva

All that the alchemist touches
Turns into gold;
Even, unto it,
The Jivas blessed by Guru
Siva become,
Freed from Malas Triple.

2055. Holy Guru is Siva in Flesh

The Holy Guru
As Siva Himself stands;
In his presence
Jiva, his self-realization attains
If you, your self-realization seek,
Think of him, within,
As Siva in fleshy body.

2056. Follow Holy Guru and Reach the Great Way

The Way of birth,
The Way of death,
The Way of Maya;

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The Way they have not seen
Who the birth's Way saw;
The Great Way that Nandi speaks of
That Way you can reach
If your Holy Guru you follow.

2057. Holy Guru Leads to Lord

He is Guru Holy,
Who, entranced in bliss
The Vedas and Agamas speaks of,
Enters into Siva Yoga;
And all thoughts stilled,
Removes the bondage of Pasa
And leads you to Lord.

2058. Holy Guru Imparts Nature of Truth

He reveals the Real (Sat), the Unreal (Asat) and the Real-Unreal (Sat-Asat);
He takes Chit (Jiva) and Achit (Tattvas) into Siva-Para;
The words the blessed Guru speak
Are blissful,
Beyond Pure (Suddha) and (Asuddha) Impure.

2059. True Disciples Adore Holy Guru

By Pasa's sensations, the Five Malas[1] arise;
Adoring feet of Guru in love intense,
Purified in Turiya Awareness Three[2]
They the Supreme State attain;
They alone are Sadhakas true.

2060. Jiva Subsiding in Silence in Self Ascends to Siva-State

Powerful are the senses,
From them arise pleasure sensations;
If Jiva, in silence, subsides in Self
And ascends high,
It shall reach Siva-State;
All, but play of Siva and Sakti.

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[1] *Anava*, *karma*, *maya*, *mayeyam*, and *tirodayi*.

[2] *Turiyam*, *turiyatita* and *Para turiyam*.

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2061. From Jiva's Birth to its Final Emancipation —It is All Lord's Work

Consigning Jiva to birth's sorrows,
Rescuing it by ministrations gentle,
Assigning it positions appropriate,
Baptising it in Jnana,
Redeeming it,
And in Mukti establishing it,
And in the end,
Placing it in Mystic Silence (Mauna)
—All these are but the Lord's work.

2062. Lord's Play in the Arena of Jiva's Body

The fleshy body is arena of Lord's Play,
He imparts to Jiva,
Knowledge clear of Chit and Achit,
Purifies him,
Wipes off the Malas
And consigns him to the Sat (Real),
Unto Himself the Five Acts[1] to perform;
—These the Play of Lord's Grace.

2063. Love for Lord Takes You to Siva State

Beyond the state of Isatva (Siva State)
Nothing there is;
Realizing this,
Continue ever, in love intense, for Lord;
My Lord is the Pure One
Who in love abides;
He it is,
Who illumined directions all.

2064. Divine State Ends Birth's Cycle

In the sphere (of cranium)
Where the garland of scarlet rubies glows.
He the unalloyed Gold,
There stood;
The divine nectar welled up there;
They who swilled it,

---

[1] Creation, Preservation, Dissolution, Obfuscation, and Liberation.

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Ended their birth's cycle;
They who did not
Remained but to gormandize.

2065. Lord Attaches Mayas to Jiva for Attainment of True Knowledge

The Sat, Asat, and the Sat-Asat to free,
The Pasa's bonds here to sunder,
He activated Mayas Two—Suddha and Asuddha—
And to Jiva, He them attached,
And imparted the peerless Light of Knowledge, too,
He, the Lord.

2066. Siva is the Supreme Guru

The way of Adhara ascending scorches Malas,
The endless chanting of His name dispells Darkness (of Ignorance)
Harass the Pasa that the Jiva is hier to,
Thus do you liberation seek;
The Lord, forsooth, is the Guru Supreme.

36. UNHOLY CONDUCT

2067. God is Omniscient

Thinking there is none that oversees
They many evil deeds perform;
None the place, in fact,
Where the over-seer is not;
The Lord pervades all, overseeing all;
They who the Over-seer saw,
Abandoned evil deeds all.

2068. Speak Truth

He who this sea-girt world created
He knows all;
Men falsehoods many utter,
Let them the Truth speak;
He will make Celestials revere them
—He, that is of the lustrous dark throat.

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2069. Conserve Bindu

They sell the Love of God,
They make a daily business of it;
Pride-filled are they,
They in birth's whirl will he;
They who pound the Seed (Bindu) and consume
Lay waste the body-land;
But, verily, for the God-mad,
Forever no birth will be.

2070. Acquire True Jnana

"North, North" they say;
Nothing there in the north is;
Northward they walk,
Of Jnana bereft;
All the world in the north,
Is in their heart contained,
For those that knowledge truly possess.

2071. Look Inward

He who made this body-mix,
He who this body land holds,
He who within this body shines,
He is Nandi;
Him they seek and search in lands all;
They know not that
He within the body stands.

2072. Lord Oversees From Within You

Visible to your eyes,
He rises in your very palm;
Over-seeing All,
He in your thoughts stands;
As light within the eyes,
He guides your way;
He is Love Embodied,
That Oversees you ever.

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2073. How the Lord is Seated

The Virgin Sakti on one side
The learned ones on one side,
The Tapasvins steadfast on one side,
The Self-Realized beings on one side,
Thus is the Lord seated;
How is it they know not His nature true!

2074. Lord is the Light of Our Eyes

The eye that sees not
Is by cataract (ignorance) covered:
The Lord is the Light Unseen,
Even for those
Whose eye no sight has;
He is the Eye Divine,
Even for those
Who have seen Him not;
They who have seen Him
In the inward eye
Have verily the Truth seen
All illusion rid.

2075. By His Grace Our Thoughts Become Serene

Even as
The lunatic by medicine administered
Lucid becometh,
And his true self realizeth;
Even as,
The eye its sight regains,
So, too,
Nandi bestowing His Grace on me
Serene my thoughts became,
To actionless state heightened.

2076. Unholy Men Do Not Think of Attaining Divinity

The directions eight moved,
The Lord pervading them all;
Of this, His Omnipresence, they think not;
From their stupor they wake not;
Drunk are they in their Karmas inebriate;
Lo! all thoughts of Divinity-Becoming
They, forever, abandoned.

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2077. They Think of I and You as Two

The two, I and You, in union one stood,
Undifferentiated as One Becoming;
For them is there no more Two, I and You;
They who speak of I and You as two
To them He is I and You, forever two;
He, the Being, One and One above.

2078. They Do Not Know the Inter-Relation of Body and Life

When life ebbs away,
Where the sensations are?
Sentience lost,
The body drops;
Life and body as one flourish
That state, they know not.

2079. Lord is in Awareness, not in Prana

Prana is from pervasive Awareness apart;
When you know what Prana is,
You shall know what Awareness is,
Awareness is Knowledge, (not Prana),
That pervades the body;
He within that Awareness
Is the Lord Great;
That they know not.

2080. Realize the Self

He is the world's axle-pin,
The Light Resplendent,
The Siddha True;
He pervades the elements five,
The earth, sky and the rest;
He is the Lord of Devas
He with Sakti stands;
To praise Him in Words high
Is your Self to realize.

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2081. Give Up Worldly Pleasures

He is the peerless Light
He is the end of all;
He is the resplendent Light;
He is the goal of fleshy body
And worlds all,
And the worldly pleasures
To you honey-sweet;
Give them up;
The Lord of limitless goodness
On you His Grace bestows.

2082. Efface the Ego

He is your Beginning;
He is the life in your fleshy body;
He is the God in Mountain Kailas
None knows His design;
When the Primal One sways you,
And your ego entire effaces,
Then shall you reach the Lord,
Above Tattvas all.

2083. Unborn Being Above Tattvas

He is not Indriyas (external sense organs),
Nor the Antakaranas (internal sense organs),
Nor the the Subtle body that life carries;
Out of the mighty Man
Arose the Maya Inscrutable,
And the Tattvas thirty and six;
Above them all, high at the apex stands
The Being uncreated, the Eternal and the Everlasting.

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37. IN COMPASSION FOR MEN'S EVIL LOT

2084. Ungodly Ones do not Think of Soul's Liberation

They germinate the seed,
They plant the seedlings,
They think not of their own fleeting life;
Poor are they in spirit;
They know nothing of Karmaic sorrows;
They perish in the blazing fire,
Verily are they such.

2085. What do they get, Who do not Adore Lord

Well do they see
Life in a trice fleets away;
Yet do they in contention stand;
What though these men get?
They stand not in ways righteous,
They adore not His Holy Feet
They know not the Primal One
In love endearing.

2086. They Care Not for Soul's Well Being

They borrow grain,
They pound it hard,
Feed the base (senses),
And nourish the body;
Thus they wander
Their lives to live;
But in the valley broad
A prey to raging flames
The body finally lieth;
This they realize not.

2087. They Stand in Wait for the Burial Heap

In days of yore, the Sages Four[1]
Sought the Holy One in Kailas;
There, under the wild banyan tree
The Supreme One His teachings imparted:
They are of evil speech

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[1] The four rishis, sons of Brahma are: Janaka, Janadhana, Janatkumara, and Jananthana.

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Who think not of Him;
Ready to march to the burial heap
They stand in wait.

2088. They Are Distracted by Doubts

Imperishable fame,
And truthful fruit of Tapas full,
The Lord ever bestows
Only on those who endear Him;
Yet the world thinks,
"This the God, That the God;"
Thus distracted
Bruised they fall, hands hitting on rocks.

2089. They Pursue not the Way of Bliss

Born in bliss, grown in bliss
Steeped in thoughts of bliss
This way, they forget;
Instead,
Hankering after food and raiment
In sorrow steeped they are;
And in sorrow steeped, they insensible slumber.

2090. Human Birth is Rare; Yet They Seek Not Lord's Feet

Rare is human birth,
Yet they seek not Lord's Feet,
So rare to reach;
They attained the rare human birth,
Yet missed this Treasure Bare,
They are but crawling creatures, indeed.

2091. They Think Not of Heavenly Pleasures

Ardour of mind, ever fresh youth, and endearment of heart
These considering good,
They in pleasure indulged,
And in acts of love diverse sported;
Lo! They forgot the heavenly bliss
The Lord bestows
And for ever, for ever missed it.

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2092. They Sought Not Lord

Thus He is,
Unto the rising sun, His Form;
That He is,
Within the Fire Kundalini resides;
There He is,
In the Lotus of Heart seated;
The True He is,
The Lord, we sought not.

2093. They Dance and Waste Away Their Lives

They unite in Him not,
The Way Guru showed;
They seek Him not,
In aimless talk indulging;
They sing Him not,
His benevolent deeds realizing;
What will they get,
They who dance and waste away?

2094. They Fall a Prey to Senses

He is the Great Light
That fills my heart;
Melting in love
Daily adore Him,
Unto the end of your days;
If you adore not,
The Five senses havoc cause
Like the elephants that roam loose.

2095. They Care Not for the Fruit of This Birth

The birds, beasts, and the humans several,
They all, all, in endearment seek Him not;
They who in Tapas intense realized Him
Drink and run in rapture surpassing;
They indeed are the beings
Who have reaped the fruit of their birth here below.

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2096. They Seek Not Light

They seek not His Light
In unbroken continuity;
They are like those
Who cherish not Him that is gold,
The Unrighteous they are;
"O! Lord, the Primal One!
You the Fruit of Wisdom!
The Lord of Celestial Beings!
My Sole Refuge!"
Thus I seek Him, ever and ever.

2097. They Seek Not the Divine Honey

The bees flit from flower to flower
And in rapture incessant gather
The honey sweet;
Of this they think not;
There is a Honey Pure sweeter far
That in their mouth wells up (in Yoga)
None knows that Honey Rare.

2098. They Slip Low Down

Seeking Him not,
I wasted my life away;
In my love
Is the Lord of Celestial Beings;
He is the One Being,
For the worlds all;
Yet in their thoughts
They praise Him not,
Low down they slip.

2099. Death Nears; Yet They Seek Not Peace

The God of Death leaps forward,
Agreeable to him
The fated days too roll away;
You tremble and shake,
What, though, that comes of it?
If Peace you seek,
Dip the ladle of your heart
In the boiling broth of love.

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2100. Seek Lord Before Floods of Age Swell

Along the banks of the river (of Life)
The field ripened;
Before the floods (of age) swell,
Seek the Bliss Divine;
Practise Yoga
That takes you to the Mountain top
Where the ambrosial waters flow;
Then no more does greying age seize you.

2101. Their Thoughts Do Not Reach to the Lord

He who knows the Origin of all,
He who knows the Night (end)
That envelops worlds all,
The Self Luminous Light ,
He whom the Enlightened held aloft
As the One God Supreme,
Him they know not;
And thus on this world their thoughts still stand.

38. SALUTARY INSTRUCTION

2102. Think of Siva's Holy Way

Away forget,
This transient life here below;
Even unto the day your life passes away
Think of Lord;
Flying He comes to you,
And your distracting sorrows end;
Do, therefore, think
Of Siva's Holy Way.

2103. Seek the Holy Path of Hara

Think of Him
As far as your thoughts go;
Speak His truth
As far as you can;
"Lord," they may say, "He is not."
Very much He is, everywhere;
Seek the Holy Path
Of Hara that is good ever.

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2104. One the Family, One the God

One the family,
One the God;
Thus intense hold,
No more will death be;
None Other is Refuge,
With confidence you can seek;
Think of Him and be redeemed,
In your thoughts, holding Him steadfast.[1]

2105. Praise Lord and Spurn Death

Praise the benevolent Lord,
He of Mount Kailas;
He as central stood,
In cardinal directions four, our Lord;
With the precious body
That Prana's vital breath holds
Praise the Lord and be redeemed,
The Lord,
Who with His Feet the God of Death spurned.

2106. Seek Lord; No More Births Will Be

Seek the Way
That when this body leaves,
Another body, you enter not;
"When did this human body come to me?"
Of that time you think of;
Verily will you His Grace receive.

2107. Lord is Your Redemption

The Lord who enters into you
And walks with you in the life
Knows sure when you in holiness ripen;
Seek the Lord
Even on the eve of your death;
He will your Redemption be
For the life to be.

---

[1] This is extra-ordinarily modern in tone. Tirumular rises here to the highest in grandeur of thought.

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2108. Think of Lord unto Your Last Days

If your fleeting life
Is its goodly goal to attain,
Even on death-bed
Think of the Lord;
Then will follow Siva's grace,
No more birth will be;
The heavenly world will yours be.

2109. Lord Yearns After Devotees

Praise Our Lord
In devotion congregational;
Sing His praise within,
And at His Feet adore;
Dance within and know Him;
Then He yearns after you,
Like the cow after its calf.

2110. Attaining Celestial Status

When in death
Your life breath upward ascends
Course it through central Sushumna
And seek the Feet of Lord;
Your evil Karmas dire perish;
He of the blemishless fame
Seats you among Beings Immortal.

2111. Devotees Become Celestials

"O! Lord on the bull mounted,
O! God, My Lord—"
The devotees who thus praising
His holy ashes wear,
Celestial Beings, indeed, become;
For them who adore the Feet of Lord,
Who the Ganga on His matted lock wears,
No more Karma further is.

2112. Know Lord and Be in Bliss

Know Our Lord,
And in bliss be;
Be filled with love;

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Perform Tapas;
Perfect Jnana True;
You, who has laboured hard,
In worldly pursuits,
Of miserable Pasa entangled.

2113. Ways to Seek the Higher Goal

There is a Tapas High
That you should seek;
There are Feet True
That you should adore;
There is a Way True
That you should adopt;
For all those
That the Higher Goal in earnest seek.

2114. Seek Lord and Be Blessed

On them who seek Him
He, His blessings bestows;
To them, who do not
He sorrows of birth gives;
To those who intense adore Him,
He reveals the Grace of His Holy Feet;
Joining the horde of Devas
They seek and realize Him,
Him, the Fire-hued Lord.

2115. Lord Stands as Ghee in Milk

He is Mukti, Jnana and Nada
That in the three branches of Tamil[1] resound,
Thus they praise the Lord
Through time unending;
As the ghee within milk
The Pure One within them stands;
That Light they seek not, and love not.

---

[1] The three branches of knowledge are poetry, music and drama. Here, the reference is to the nada of all the three—A, U, M (Aum).

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2116. Cascade of Births

The Pure One, as Creator of all
Many aeons, allotted;
How many they are,
None knows;
Into the cascade of births they leap;
Beyond that,
Of Siva they nothing clear know.

2117. Pray in Pure Heart

Filled with misery
Is life here below;
When to sleep in death
You near,
Praise the Pure One,
Of gem-hued Form;
Unless you in melting heart hail Him
As "Oh, Lord, who in Light Divine abides"
You realize Him not.

2118. Fate of Knaves who Seek the Holy Guru

Some, who, knaves in real are,
Seek the Holy Guru;
If such be there,
Famine strikes the land;
At them even the Lord is appalled;
And to bottomless hell He consigns them;
To meet them
Who the righteous path tread,
That is Siddhi, verily.

2119. Holy Guru Shows the Way

The countless Devas worshipped Siva;
What becomes them
By worshipping Him?
Far better it be,
That you worship the Holy Guru
—Who, having himself worshipped Lord
Shows the Way of Becoming, too;
Sure, indeed, is your Mukti definite.

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2120. Hold on to Guru

The humans and Celestials
Inveighed by Pasas
In Karma perish;
Seeing this,
Why not hold to Guru
That is Jnani,
And blemishless Pure
As Param Supreme itself?
No more then to speak of.

2121. Guru is Lord Siva Himself

The Guru who admitted him into his loving Grace,
Is Lord Himself;
He works day by day
For the disciple's Karma to perish;
In the form of Lord
Of flowing russet locks
That wears the dripping Ganga
The Guru appears
And our sorrows ends.

Tantra Seven Concluded

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PRE-VIEW OF THIRD BOOK

The Third and final Book of Thirumoolar's *Thirumandiram*, Tantras Eight and Nine, summarizes and expands on concepts previously introduced, and presents the final approach to the Divine Vision, the goal of the seeker of Liberation.

TANTRA EIGHT concerns the nature of knowledge at various levels.

The first two sections deal with the nature of the human body, its essential ingredients and its experience in various states. First, there are two bodies, the gross and the subtle. The former has eight constituents: sound, touch, shape, taste and smell, *Buddhi* (Intellect), *Man* (Mind and *Ahankara*, Egoity), and subtle *Puriashta*. There are five *Indriyas* (external sense organs) and three *Karanas* (internal sense organs); there are 24 *Tattvas* (2126-27); the Jiva (individual soul) has five levels of experiences (*Avastas*): *Jagra*, *Swapna*, *Sushupti*, *Turiya* and *Turiyatita* (2128); there are six *Adharas* (chakras), nine Orifices and 18 *Kalas* (2129). The Gross, Subtle and Causal bodies merge in Para; Jiva incarnates in many bodies. Shiva is the ground (*Dhanu*) of Jnana's body; the Yogi's body is *Nada* and *Bindu*.

The Instruments of Experience are:
a) Ten *Indriyas* (five sensory organs and five motor organs)
b) Ten *Tanmatras* (subtle potent elements of *Indriyas*)
c) Ten *Vayus* (winds)
d) Four *Antahkaranas* (inner seats of thought), and
e) *Purusha*, the Experiencing Jiva.

There are 96 *Tattvas* (universal principles) in all (2146); in working state, the Jiva is with 24 Tattvas (2147). There are 16 *Kalas* (aspects of time—2150). Out of the five elements are born the five senses.

In Deep Sleep are three *Tattvas*: *Chitta* (Will), *Prana* (Vital breath), and Sentience or Self. In *Turiya* or fourth state, he remains in *Mauna* (silence). In *Turiyatita*, the Jiva is pervaded by *Aum* with the Five Senses withdrawn. Consciousness begins with Egoity, and Maya awakens the Soul from Primordial (*Kevala*) Slumber (2163).

Section 4 deals with *Mid-Jagrat Avasta* (awakened state): a) in the Waking State, Maya is *Tirodai*; b) in the Dream State, She is *Mamaya* (Impure); c) in the state of Deep Sleep, She is *Kamya* (of Self-Delusion); and, d) in Turiya, *Maya* (Pure) (2171).

By breath control the *Tattvas* subside within the body (2178) and the five *Malas* ("stains" or impurities) are got rid of (2177). The *Malas* are: a) for Brahma, *Anava* (Egoity) and the rest, i.e. *Maya*, *Karma*, *Mayeyam* and *Tirodayi*; b) for Vishnu, four (*Mayeyam* absent); c) for Rudra three (*Mayeyam* and *Tirodayi* excepted); d) two for Mahesa, only *Anava* and *Karma*; and, e) one alone (*Anava*) for Sadasiva.

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Section 5 deals with *Adhvas* (higher steps). In the five states of Awareness, the Jiva suffers the Limitations of Awareness, which Tirumular explains in detail.

Sections 6 to 42 (verses 2187-2648) are full of metaphysical and theological speculations of very great importance. For example, it is *Bindu* Power which permeates the Tattvas; three *Malas* (Impurities) plague the Jiva: *Anava* (Egoity), *Maya* (Ignorance), and *Kama* (Action); the Jiva is a prey to *Tattvas* and *Pasa.*

Section 7 describes the *Kevala*, *Sakala* and *Suddha* states. He who cognizes the Self is in *Suddha* state; he who is not is in *Kevala*; he who cognizes in distracting differences is in *Sakala.* They respectively conjoin in *Sat* (Real), *Asat* (Unreal) and *Sat-Asat* (Real-Unreal) states. This concept is further elaborated in verses 2233-2265.

Section 8 deals with *Para-Avastha*, that is, experience at the highest level. The doctrine is presented as if it is spoken by Shiva to Parvati. "Even in the *Atita Turiya* State, six *Tattvas* abide, namely *Purusha* with *Chitta* and five formless *Tattvas*; in the *Sushupti* state of *Atita Turiya* are the rest eight; only in the Eleventh State, nothing of *Tattva* remains." (Meaning that in the 11th Turiyatita it is all Void.) Beyond *Kevala*, *Sakala* and Self-Realization States is *Suddha Avasta* (Pure Experience) and *Jagratita* State (2303), that is, the Void State.

Section 13 describes the state of Pure *Avasta* which is totally devoid of *Malas.* The role of Grace in achieving this state, the attainment of Pure Knowledge, Jnana, the action of Shiva who is seated within the Jiva, etc., are other topics of these verses. Verse 2326 pronounces a *Maha Vakyam*, a message of the *Jnani* in the *Samadhi* State. *Jnana* is further expounded in verses 2355-2369.

In Section 15 Tirumular talks of the Six Ends (*antas*)—Vedanta, Siddhanta, Nadanta, Bodhanta, Yoganta and Kalanta—at length, providing insight into their various aspects, which all lead in different ways to the complete elimination of *Malas.* Verse 2372 makes clear one of the fundamental differences between Vedanta and Siddhanta. "I am the Supreme One," says the former, whereas the latter holds, "I shall become the Supreme One," that is to say, Siddhanta more clearly lays out a simple path for the soul's journey. Tirumular maintains that Vedanta and Siddhanta, which teach the same doctrines, are at the same time superior to the other four *antas.*

There are [2378] five other ways "dear to Shiva." They are *Mantra*, *Tantra*, Serenity (*Samadhi Yoga*), *Upadesa* and *Jnana.* They are to be found in the *Agamas* (also called *Vedas*), according to which *Tantra* preaches action, *Mantra* is in the mind and beyond the body, and *Upadesa* is the teaching of Shiva-Jnana.

Section 14 (2404-2474) is concerned wholly with the *Pati-Pasu-Pasam* concepts using different imageries.

A series of triads is explored in verses 2435-2500: Lust, Anger and Ignorance are the three main obstacles to Liberation (2435-2436); the three syllables of the mantra, "*Tat Tvam Asi*," provide the inspiration for viewing in various

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combinations the three states (*Padas*) of Realization (2437-2444); the *Para* State is also three in kind (2445-2465). The *Turiyas* are said (2466-2473) to be Three in nature. The *Muktis* (2474-2477) are three in kind, namely *Atita Jiva-Mukti* (Beyond Consciousness State), *Upasanta Para-Mukti* (Divine Peace), and *Ananda Shiva-Mukti* (Divine Bliss). The Divine *Svarupa* is also triplefold (2478-2483), and Kundalini Yoga leads one on to the highest of these (2484). Led on by tantric exercise (2486) and with the help of Sakti Grace (2487), one reaches Jiva, Para and Shiva which are one in three places (2485).

Section 30 (verses 2512-2516) emphasizes the importance of *Tapas* (in silence) for attaining Shiva-hood. The goal of Siddhanta is to reach the Three *Turiya* states of nine Categories, the climax to the discourse on the subject in verses 2537-2545.

Section 33 describes the removal of *Assudham* leading on to the attainment of Suddha-Saivism through Tantra-yoga. The *Mahavakyam*, "*Tat-Tvam-Asi*," provides guidance to attaining Para-hood and helps to attain *Viswa-Grasam* or Total Absorption.

Sections 39 to 42 describe Jnanis' ways: they are able to destroy *Karma*, surrender Desires, be possessed to *Bhakti*, and then abide in *Mukti*. Section 43 sums up the whole process of Living, Knowing, attaining *Moksha*, etc, as a Divine Experimentation.

TANTRA NINE presents a picture of the Divine Vision which is the ultimate aim of seeking *Moksha*. It is demonstrated in various ways. Guru, Monastery (the abode of the Lord), *Pranava Samadhi* (the Lord in Tantric Yoga state of Mantra form), Divine Light (*Jyoti*), *Athuli* (Articulate), *Sukshma* (Inarticulate), *Ata-Sukshma* (Super Subtle), Sound manifestations in the five-syllabled *Panchakshara* (2649-2721), and in the Dancing Posture are the various aspects of the *Darshan*. The Dances of the Lord are of many kinds. They are the *Shivananda* (Shiva Bliss), the *Sundara* (Beauty), the Golden *Tillai* performed in the Golden Hall, and the *Adbudha* (Wonder), all performed on the stage of *Akasa* (the Space within men's heart, and outside in the Cosmos).

The *Darshan* thus revealed to the devotee leads to his attaining *Jnanodayan* (Dawn of Jnana), to the Bliss of *Sat-Chit-Ananda*, and to *Svarupa Udayam* (Dawn of World Manifestness). It destroys Fate (*Niyati* or *Karma*) and also confers Knowledge of *Shiva Svarupa* (Manifestation). Such a Shiva Darshan confers the gift of Liberation.

In Section 17 (2866-2935), Tirumular reverts to the style of poetry peculiar to Tamil Siddhars, whose nearest counter-part can be traced only in the *Sandha Bhasha* of Bengali Baul bards.

In Sections 18, 19 and 20 the text glorifies *Samadhi* and mystic realization. The work ends in a note of grand paean of religious passion over Shiva in Sections 21 and 22 and verse 3047.

End of Second Book

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The first English translation of Thirumoolar's classic masterpiece of yoga, tantra and Saiva siddhanta, the gospel of the Tamil Yoga Siddhars, which has produced a galaxy of saints and has powerfully inspired the day-to-day lives of millions in South India for the past 2,000 years. Written in 3,047 metered gem-like verses which go far beyond Patanjali's "Yoga Sutras" in scope and depth, this international edition has been designed to facilitate the understanding of the reader with explanatory remarks in the special introductory sections, extensive footnotes, a detailed glossary, index and numerous illustrations, it provides an incomparable roadmap to Self-realization and Self-transformation.